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Mileposts in Racial Progress

A Study in Co-operation

New Trends in Racial Understanding

By H. LISTON, Ph.D., Knoxville, Tenn.

A THREE-YEAR old boy observing his father pick up bits of paper with a glass rod exclaimed, "Oh, daddy! That's a magnet." A group of university professors and students observing Galileo demonstrate from the Leaning Tower of Pisa his theory that bodies of different weights fall with the same velocities declared, "It's a fake. It is not true."

The twentieth century boy made use of previous experiences with bar magnets and iron filings in identifying what was to him a new phenomenon. By relating his old and new experiences, the boy arrived at new conclusions. The sixteenth century professors rejected their new experiences and clung to old beliefs. The child mind was free, but the scholars were bound by tradition and dogma.

Thus, it may be seen that understanding depends not only upon knowledge and experience but also upon fame of mind and attitude. Development of racial understanding must take into account each of these factors. Racial misunderstanding as applied to the Negro seems to be due to such things as: prejudice and bias, stereotypes and generalizations about Negroes, segregation, propaganda, fear of competition, and a general lack of information about Negroes.

Constructive efforts for developing correct racial understanding have had to combat these adverse forces as well as supply materials and measures for positive results. In this article only three types of such constructive efforts can be sketched.

The earliest efforts for racial understanding may be labeled DEMONSTRATION and STIMULATION. This technique was a major part of the essence of the work of the early missionary teachers, the church schools, and philanthropy. These schools and teachers demonstrated to the Negro and his neighbors his possibilities, the value of education to him and to the community, and his ability to assume, when trained, the leadership of his own people and institutions.

The colleges established by the

church boards soon began to demonstrate the higher qualities and abilities of the Negro. Their graduates immediately began to take their places in the professions, in the church, in the schools, and in the community. Today there are one hundred and ten institutions devoted to the higher and professional education of Negroes. At least fifty per cent of these institutions are accredited by the regional accrediting associations in whose areas they are located. Many of the others are fully accredited by State departments of education. A few are accredited by such national associations as the Association of American Universities and the American Association of Teachers Colleges. It would be conservative to say that today more than seventy-five per cent of the personnel of these colleges and universities is Negro. As a result of the demonstrations made by the church and private schools, the southern states are today making rapid strides toward providing institutions of higher learning to help meet growing demands for the education of Negroes.

While the schools maintained by church boards worked somewhat independently, the foundations worked with and through public agencies. The Peabody Fund, established in 1867 by George Peabody, was one of the earliest. It was distributed on "the principle of helping those communities which help themselves." Edgar W. Knight, in his *PUBLIC EDUCATION IN THE SOUTH*, says of the Fund: "It stimulated local enterprise and community co-operation and promoted the establishment of city and town school systems; it helped to remove hostility to the education of the Negro; it encouraged the professional training of teachers; and it tended to remove the bitter spirit of sectionalism."

Other agencies have followed the policy of the Peabody Fund in aiding Negro education. Knight says, "The work of the Jeanes Fund, the Slater Fund, the General Education Board, the Phelps-Stokes Fund, and the Rosenwald Fund, in co-operation with state and county educational authorities, has served to develop a better sentiment for the education of the Negro." They have demonstrated the value of good school houses, rural supervision, trained teachers, school libraries, good health, and sound high school education. Two of these agencies have done much to stimulate the development of both private and public institutions for the higher education of the Negro.

As a sample of the results of this stimulus we might note the REPORT AND RECOMMENDATIONS of The Commission to Study Public Schools and Colleges for Colored People in North Carolina. This Commission of five legislators has laid its report before the present legislature of the State. The Commission set out to find "the standards which this State has established in public education" and recommended that a program of action be taken that will bring the Negro schools up to these standards.

A second line of endeavor that is yielding dividends in better racial understanding is SCIENTIFIC RESEARCH and FACT FINDING. Many false assumptions about the Negro have been exploded through researches in the fields of biology, psychology, anthropology, sociology,

and history. If the method of demonstration has stimulated favorable public attitudes toward the Negro, the method of research and fact finding is producing the basis for intelligent action.

Note may be taken of three groups of research and creative workers. A number of Negroes have been stimulated to seek high academic and professional achievement. In such fields as sociology, economics, education, and history, they are discovering the truth about the Negro's achievements, his status, his possibilities, and his reactions to life about him. Working chiefly through Negro institutions, these scholars are inspiring other youth to follow in their footsteps. These race scholars with the aid of many scholars of the white race are producing a body of authenticated data that is going far toward bringing about a better understanding of the group.

The Negro Year Book, published at Tuskegee Institute, The Journal of Negro History, published by The Association for the Study of Negro Life and History, The Journal of Negro Education of The Bureau of Educational Research, Howard University, and publications of the Department of Sociology of Fisk University, are some of the sources for accurate data about the Negro. Of the effectiveness of this type of materials Dr. Carter G. Woodson, Director of the Association for the Study of Negro Life and History, says: "The Association . . . has improved interracial relations by inculcating in the minds of white people a greater appreciation for what the Negro has thought, and felt, and attempted, and accomplished. . . . In evidence we may cite a number of cases. A Harvard professor once wrote me that one article published in *THE JOURNAL OF NEGRO HISTORY* changed his whole point of view with respect to southern society. . . . A professor of Columbia University in lecturing to a class on 'Recent Contributions in History,' devoted about one-fourth of the time to the Association for the Study of Negro Life and History because of the service which it renders in bringing the races together by disabusing their minds of false ideas left by propaganda teaching."

The department of sociology of the University of North Carolina and the Commission on Interracial Co-operation, Atlanta, Georgia, are representative of another group of agencies that are promoting research into the Negro's problems and sponsoring the publication and distribution of his findings.

The third technique in promoting racial understanding is that of EDUCATION. The work of demonstration and fact finding has gone far enough to supply exhibits and materials for an educational program in racial understanding. Through these materials and exhibits, the Negro is becoming aware of his true heritage and is stimulated to higher endeavor. The white people are informed of the Negro's achievements, aspirations, and true characteristics.

In 1931 a group of sixty white southern educational leaders met at Peabody College in Nashville, Tennessee, and formed the CONFERENCE ON EDUCATION AND RACE RELATIONS. They expressed their purpose as follows: "We desire to see a better understanding in race relations and be-

lieve that this can be brought about through education." At their meeting a year later the Conference commended the practice of teaching a class in race relations but felt that "Units of teaching based on this problem should be outlined in all subjects where possible."

In 1933 a meeting of public school administrators was called to consider the same question. They asserted that "there should be taught in both white and colored schools those things which will build up in both races such knowledge and mutual understanding as will promote good will, fair play, and a spirit of co-operation that will enable us all to work together for a safer, saner, and more fruitful civilization. A book giving a faithful account of the contributions of the American Negro to the life of our country should be prepared under proper guidance for use in all our schools."

A review of recently revised courses of study in some of the southern states shows that such materials are beginning to be included. The Commission on Interracial Co-operation reports in A PRACTICAL APPROACH TO THE RACE PROBLEM that "Specific courses or correlated studies in race relations are being conducted in 250 southern white colleges. A thousand schools and many thousands of students have been enlisted in this study (of Negro history) and none but favorable results have been reported."

Duke University, The University of North Carolina, and the North Carolina State Department of Education have secured 10,000 volumes of materials by and about Negroes, including every subject connected with race relations. "The collections are extensively used by students and faculty of Duke and the University of North Carolina. Inter-library loans are fairly numerous in and out of the state," is the report of the director.

Books and periodicals by and about Negroes are finding their way into white libraries in the South, and are being read by both Negroes and white people.

These samples show that the interaction of the techniques of DEMONSTRATION and STIMULATION, RESEARCH and FACT FINDING, and EDUCATION is tending to produce a solid sort of racial understanding. Education is taking the materials and exhibits of research and demonstration to the youth of both races. These young people, whose minds are not yet bound by tradition, shall, it is believed, discover the magnetic values in interracial co-operation.

Effective as these techniques may be in promoting racial understanding, they have reached only limited groups and areas. A vast amount of work is yet to be done, but with the friendly interest, support, and co-operation of individuals, institutions, and agencies, the Negro leader, scholar, and college must, and will, continue to demonstrate and stimulate, to search for truth, and to educate toward better racial understanding.

New Lines of Racial Co-operation

By PROF. J. H. DAVES, Knoxville, Tenn.

THE situation resulting from the presence of more than ten million Negroes in our population, preponderantly and increasingly white, is commonly accepted as America's greatest social problem. It touches the social organization at all points and directly or indirectly exercises an influence in determining the present order and the future development. The direction and the degree of development of American life has been in part determined by the presence of the Negro people, and their significance for the future promises to be no less important than that for the past.

The large scale migration of Negroes to the North in recent years makes it necessary to consider the problem no longer as a sectional affair belonging to the South, but one that is national in scope. Consequently, any policy or program aiming at a solution of the problem of race relations must be viewed from a national point of view.

Gains

In spite of the extent and difficulty of this problem, many gains have been made in approaching a better understanding of the race problem through interracial co-operation along many lines. It will be possible, in this brief article, to enumerate only a few of these recent trends.

Four agencies whose programs are primarily concerned with racial issues are: The National Urban League, The National Association for the Advancement of Colored People, The Department of Race Relations of the Federal Council of Churches of Christ in America, and The Southern Commission on Interracial Co-operation. All of these organizations have a membership of both races and are active in both North and South, although the last named organization works principally for the improvement of interracial conditions in the South. In recent years all four of these agencies have done notable work in the field of race relations.

The Urban League is the oldest of these agencies and has for its object the improvement of the Negro's social and economic status. Many prominent persons of both races are connected with and interested in the Urban League program. It has especially sought to improve conditions in industry for the Negro worker. In the large industrial centers of the North and South, Urban League organizations have been set up with well-trained staffs.

In addition to securing a fairer deal for the Negro worker in all forms of industry, they have been able to secure for the workers and their families better housing conditions and recreation programs. The motto of the Urban League is, "Not alms, but opportunity," and the official organ is "Opportunity," a monthly magazine.

NAACP

The National Association for the Advancement of Colored People has a somewhat more aggressive policy than that of any other interracial organization in that its aims and poli-

cies are based upon principles established in the Constitution of the United States and its amendments. It seeks to secure for Negroes all legal rights and privileges guaranteed any other citizen by the Constitution.

Through the courts, the NAACP has secured important legal decisions. A number of these cases have been carried to the United States Supreme Court, as was the recent Gaines case, in which the highest court in the land ruled that the State of Missouri must either admit a Negro to its law school or must provide a law school for Negro students. This important decision will eventually mean that all states must provide equal opportunity for higher education for all citizens, regardless of race.

In the North and East the NAACP has many white members and in recent years some Southern white people are gradually accepting its policies and joining the organization.

The NAACP has done much to decrease lynching by its investigations and exposures and its fight for the passage of anti-lynching legislation. Through the columns of its monthly magazine, "The Crisis," may be found current news of the darker races and appeals for assistance in the constant campaign against racial inequality and injustice.

The Department of Race Relations of the Federal Council of Churches, established in 1922, has for its purpose, "to foster through the churches of America interracial fellowship and co-operative action in accord with the ideals of Jesus Christ." This organization sponsors interracial conferences, annual race relations programs in churches and other projects for the promotion of civic and economic justice. The annual Race Relations Sunday is now observed by most communities of both the North and South and in many of these Negroes and white people meet together and participate in interracial programs with speakers of both races. The young people's Christian organizations of all churches are also recognizing the importance of discussing together their common problems, and white and Negro youth of all denominations are meeting often in joint discussion groups.

Understanding

The Southern Commission on Interracial Co-operation began, about the year 1920, a program of good-will and co-operation which is still being carried on in the South and its methods have been adopted in many communities in other sections of the country which have a large Negro population.

Just after the World War, at a time when racial antagonism and hatred were prevalent all over the country, this organization was able to effect a better understanding between Southern whites and Negroes and pave the way toward interracial good-will and peace. The membership, composed of representative Negro and white leaders of the South, took for their two-fold purpose: (1) The correction of interracial injustices and the betterment of conditions affecting Negroes. (2) The improvement of those interracial attitudes out of which unfavorable conditions grow.

This same Commission also organized, directed, and financed the or-

ganization of the "Association of Southern Women for the Prevention of Lynching." Beginning with twelve Southern women in 1930, banded together for the purpose of doing what they could to stop lynching, the number has increased until it now includes over thirty-two thousand white women in fourteen states. It is the belief of these women that a continuous educational program in the home, school, press, and church will finally put an end to lynching.

Education

A special agency for carrying on the work of the Southern Commission in the field of education was set up in 1931 and called the "Conference on Education and Race Relations." Specific courses or correlated studies in race relations are now being conducted in two hundred and fifty Southern white colleges, including many of the state teacher-training institutions. The study of Negro History is also being introduced in white high schools, with much interest being shown. At a recent conference of public school administrators of the thirteen Southern states it was unanimously recommended that a high school text book dealing with the interracial situation be written and introduced into the high schools of the South.

In a number of Southern white colleges outstanding Negroes have appeared in recent years as speakers on social and economic problems of the South, as well as recounting the Negro contribution to literature, music, and art.

Student groups from colleges of both races have met in friendly conferences from time to time, getting acquainted with each other and studying social and economic, as well as religious problems. Knoxville College, since about 1923, has belonged to a college interracial commission, one of a number of such groups in Southern educational centers where there are large groups of white and Negro students.

Co-operation

Another recent interracial trend is the establishment of the Delta Co-operative Farm Project in Mississippi, the first of a series of such projects, attempting to improve the lot of the share-croppers and tenant farmers of the South. The poorest of both races, long antagonistic to each other, have come together under a new system of economic co-operation, and are demonstrating that white and Negro farmers can work together helpfully and happily on the co-operative principle.

With assistance from the government and gifts from interested persons all over the country, a group of Southern men began this experiment, which has thus far proved successful. In addition to providing these people with a much better standard of living, there is also a much-needed program of adult education. A door of opportunity has been opened to a class of people who have long lived under conditions that were even worse than those of European peasants.

The Southern Conference on Human Welfare, held in Birmingham, Alabama in November, 1938, was an outgrowth of the indictment made that the South is the country's "Eco-

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Women Who Publish the Tidings

By MRS. JOHN A. COTTON, Henderson, N. C.

ON a very wet night last July, I went, by invitation, to the Holiness Church in our little town to speak some words of welcome to the National Missionary Society of the United Holy Church of America. Aided by the tamborines and "swing" character of the hymns the unrestrained fervor of the praise service was somewhat dismaying to a staid United Presbyterian, but, in spite of that, I knew they "had something." That "something" is the conviction that the use of tobacco and alcoholic drinks is not compatible with holiness . . . walking in the way of the Master. That is a part of their credo and they *teach* their *children* so! These people are for the most part, from humble walks of life; but in this, how far they surpass so many more favored ones! I was pleasantly surprised to learn of the missionary work these women are doing. They have work in Barbadoes, Bermuda, Hawaii and West Africa. To the latter they gave four thousand dollars ($4,000)) last year. There could be no more noble aspiration than this, expressed in an article from one of their missionary papers: "I have been helped so much. My experience has broadened me until I enjoy this life in Christ. Now I know how I may equip myself for service to help others."

A. M. E. Zion women have a membership of more than seven thousand in their Missionary Societies. Article II of their constitution states as their object: "To unite the women of the church for world wide service for Christ, and to cooperate with the pastors in spiritual and temporal work of the church and community as it pertains to Missions"—also "To teach the young people the principles of real Missionary endeavor." They do much evangelistic work both at home and in Nova Scotia, West Indies, South America and the Gold Coast in Africa. Last Quadrennial they reported about sixty-three hundred ($6,300) for missions.

The Negro women of the Presbyterian Church, U. S. A.—like those in our own church, contribute to the common missionary work of their general Missionary Society, though they are especially interested in their own missionary in Africa and through the Catawba Synod give largely to his support. The church has eight thousand native missionary workers in Africa.

I know the thousands of Negro Baptist women are doing a splendid piece of work through their Home and Foreign mission Bands. They have also a work in Africa to which they send largely of their means. I have not been able to get the figures for last year.

The A. M. E. Women's Missionary Society claims more than 22,000 members. The 1938 report shows one hundred and thirty-four thousand, one hundred and seventy-eight dollars ($134,178) given for work at home, in Nova Scotia, South America, Cuba, Canada and Africa. I had the privilege of reading a recent communication from a member of their General Board who was writing from Africa. I quote: "I have traveled more than eight thousand miles since I've been looking over the work. Six

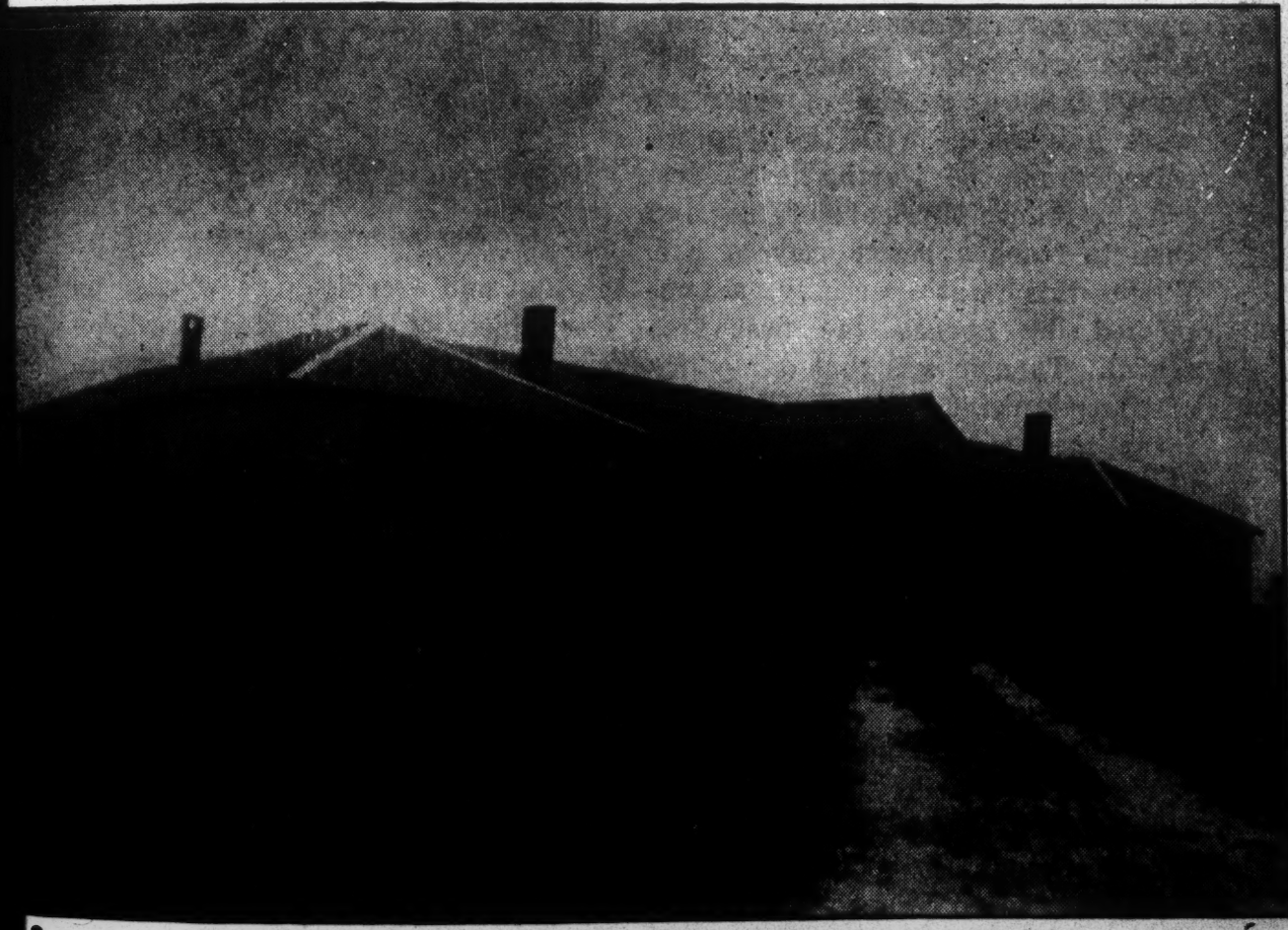
hundred women were present at our recent missionary conference. They do not understand the work very well, but they pray and preach all day long and gave last year six thousand dollars in offerings. Three thousand dollars was given for a new school building. From the A. M. E. Quadrennial Year Book I quote what seems to me the trend of all the thinking and working of these women:

"If I can come at the close of this day
With the assurance that I have given
my best
To help mankind God's way to find,
That I've stood every test—
I shall be happy.
"If I can come to the close of life's
day
With the knowledge of having done
my best
In word and deed
For those in need,
Having pleased my God above the
rest,
I shall be so very happy!"

There are Missionary Women in other Negro churches about whose activities I have not been able to learn, but I am sure this will suffice to establish the fact that we are earnestly trying to win the world for Christ.

All one body we—
"One in faith and doctrine,
One in Charity."

Looking forward to the time when "every knee shall bow and every tongue confess that Jesus is the Christ, the Son of God."



High School Building, Millers' Ferry Mission, Millers' Ferry, Alabama.

Our United Presbyterian Co-laborers

By MRS. ADA KERR WILSON, Secretary of Negro Work.

WHAT more beautiful and fitting ceremony in America than that which is held on each Memorial Day to express the loving esteem in which the heroes of her Civil War and other wars are held.

In appreciation of the fine work the missionaries in our Negro fields have done through the years, we, as a denomination wish to pay a like tribute to those who have since 1863 dedicated their lives to this special work.

The first missionary, the Rev. J. C. McKee, was sent by the second Synod of the West to Nashville, Tennessee, where he found eight to ten thousand Negroes, homeless, friendless, without money or influence. They were suffering from cold, hunger and sickness. Ignorance and superstition were universal. With the help received from the North, he at first tried to relieve physical suffering and then to teach a better way of life. When this was partially accomplished, he opened the first free school. Then it was that our policy of Christianizing and educating was formulated, a policy which continues up to the present time.

Those were troublous times—the white people resented their coming and our pioneer laborers—Rev. J. C. McKee, Miss Ada Arbuthnot, Mr. and Mrs. Vanetta, Rev. M. M. Brown, Miss Mary Hudelson, the Misses Dougherty, Sarah McKee and Agnes Wallace were really martyrs to the cause to which they dedicated their lives.

Those of more recent years, whom we delight to honor—those who have met their Pilot "face to face," are Dr. C. H. Johnson, Rev. W. G. Wilson, Miss Eliza Wallace, Miss McDill, Miss McCahon, Miss Margaret Campbell and Prof. C. S. Simpson.

Space does not permit an elaborate tribute to our pioneers and more recent workers, but their valor, consecration and sacrifice, are written on the tablets of our United Presbyterian hearts, if not on lofty monuments of stone.

Principal's Home Camden.

Probably there are some names omitted from the list, because of lack of records. These I am glad to group as the "Unknown Soldiers" and we delight to honor them as we do the Unknown defenders of our country.

In passing, a special tribute is due to Dr. C. H. Johnson, the first principal and minister at Miller's Ferry who gave his life, his heart, and his means to the uplift of his people. We also honor his faithful wife,* who, we are glad to say, is still with us. It

was she, who gave free service for many years as first superintendent of the Robinson Memorial Hospital at Miller's Ferry.

While Dr. John A. Cotton has never been ours to support, we owe to him a debt of gratitude for his untiring interest in the departments at Henderson, financed by the Women's Board. The need for a hospital at this station was imperative; there were no hospitals for the Negro within a radius of forty miles until our Jubilee was opened. Dr. Cotton's interest in its success has never wavered and he has adopted, and nurtured it as his very own.

What tribute can we lay at the feet of our present Co-Laborers? It is a far cry from the inception of the work to the present. Today they are laboring under more advanced and brighter circumstances. Persecution is unknown, but there are yet many and various problems which are faced with the same poise and consecration which distinguished the early workers.

Please consult your "Prayer Cycle," and *The Womens Missionary Magazine*, for the names and fields of labor of our fifty workers, who because of the number cannot be listed in this sketch. If the church as a whole knew of the untiring devotion, constant hard work many of our missionaries are doing, it would be a strong factor to awaken an interest in and for the present Co-Laborers in the Negro Department.

The ministers at Camden, Miller's Ferry and Prairie are devoting their lives to the upbuilding of Christ's Kingdom. They are meeting with unusual success in that 100 per cent of students under their care are professing Christians.

We beseech your prayers and gifts for these, who in their 75 years of freedom, have accomplished much, but who are yet in the infancy of their ultimate attainment.

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*Word has come of the death of Mrs. Johnson, March 10.

WALKING IN LOVE

I walked a mile along life's way
With some one I knew, the other day.
The path was dreary and rough and steep;
Thorns by the way, crevices deep
For I walked with him against my will,
And grudged the time I could spare so ill.

For I had other places to go,
I had other things to do.
I had books to read, a garden to weed,
A thousand things which cried a need;
I was busy, and hurried, too.

Then—I went another mile, for he,
I somehow felt, had need of me.
And the path grew smoother, less steep the hill;
For now I walked of my own free will.

Thank God I walked that second mile,
For I learned to love my friend the while.

—*Prudence Tasker Olsen.*

Suggested Devotional Service

For Program-Study on A Study on the Mileposts in Racial Progress

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES

INSPIRING INFLUENCE FOR MAY: The Christian Obedience. —John 13:35. (At front of room hang a placard on which is drawn a large circle with a horizontal diameter. Above circle print *Circle of Love.* Inside upper half of circle print: *To love God is to obey Him,* fitting *To love God* inside top of circle, placing *is* in center of second line, and *to obey Him* a little above diameter and parallel to it. Inside lower half of circle print: *To obey God is to love your fellowmen,* placing *To obey God* a little below diameter and parallel to it, *is* in center of second line, and fitting *to love your fellowmen* inside bottom of circle.)

Prelude: Music of Negro Spiritual "Deep River."

Opening Thought: "Love which clings, and trusts, and worships,
Love which rises from a fall,
Love which, prompting glad obedience,
Labors most of all,
Love makes great, the great and small."

Song: Bible Songs Hymnal No. 89.

Leader: Tradition says that when John the Apostle, being old and feeble, used to be carried into the Church at Ephesus, he would time after time utter only these words to the Christians assembled there, "Beloved, let us love one another."

Christian obedience is an evidence of Christian love; Jesus said, "If ye love Me, keep My commandments." Christian love is an evidence of Christian discipleship; Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another." Christian love is commanded in the Scriptures; Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this command commends the Christian religion. The proof of love is in what it does, or is willing to do, for those loved. That is the proof of divine love. It is the proof of parental love. It is the proof of Christian love. Christian love inspires obedience to the command to preach the Gospel to every creature. It inspires us in our work to uplift the Negro.

Poem: (Use the Negro Spiritual "Nobody Knows the Trouble I See" as a musical background.)

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
"Follow with reverent steps the great example
Of Him whose holy work was 'doing good,'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

Scripture: John 13: 34, 35; 14: 21-23; 15: 9-14; I Cor. 13: 13.

Prayer: For the Negro. (See 8-11 Days in the Prayer Cycle.)

Closing Thought: (Use Negro Spiritual "Do You Love My Lord?" as a musical background.)

"Upon the marsh mud, dank and foul,
A golden sunbeam softly fell,
And from the noisome depths arose
A lily miracle.
"Upon a dark, bemired life
A gleam of human love was flung,
And lo, from that ungenial soil
A noble deed upsprung."

Song: B. S. H. No. 16.

Our Distinctive Denominational Educational Enterprise

By DR. SAMUEL M. LAING, President, Knoxville College, Knoxville, Tenn.

SINCE the erection of the Norris Dam and the opening up of the Great Smoky Mountains, thousands of visitors are pouring into East Tennessee annually. Among them are many United Presbyterians. Many of these tourists visit the campus of Knoxville College and almost invariably express both admiration and wonder at the magnitude of the work being carried on, and at the wisdom and vision of those who in years gone by established and prosecuted this enterprise.

We have been asked to contribute to this Special Number of *The Womens Missionary Magazine.* We are happy to respond to this invitation, for we wish to voice our appreciation of the excellent work being done in this field by the women of our church, and to pledge our co-operation with them in this service. Likewise, we welcome the opportunity to set forth in the pages of this Magazine certain information which we believe will be welcomed by the readers.

While we shall deal specifically with Knoxville College, there are some statements we wish to set forth as a sort of background, that our aims and purposes and methods might be better understood.

Doubtless many of you heard an address delivered by way of radio on January first by an outstanding Negro, Mr. John Wesley Dobbs. I shall quote quite freely from notes taken from that address, for his statements are revealing.

A Bit of History

There are about 12,000,000 Negroes in the United States. The greater part of this population is centered in seventeen states in the southeastern part of our country, and in the District of Columbia.

Who are these people? What have they done? Whither bound?

Let it be remembered immediately that these folks are not aliens. They are native-born Americans. They must not be passed by with indifference, nor treated in a patronizing way. Not only by creation are they children of God, and not only because under our Constitution have they equal rights and privileges with others of different skin-pigment, but as well, because of inherent capacities and manifest attainments they merit consideration and privilege accorded others.

We must not be blind to the place our colored brethren have in our American life. Black seamen were with Columbus in 1492, Alonzo Pietro, a Negro, being in charge of the pilot house on the Nina, one of the three ships of Columbus. Negroes were with Balboa in 1513, and with Cortez in Mexico in 1518. Estivenco, a Negro, led the expedition of 1537 which opened up the region known as Arizona and New Mexico. A year before the Pilgrims landed on Plymouth Rock twenty slaves landed at Jamestown, Virginia.

The Negro has helped build America, on railroads, in cotton

fields, on rice plantations, in forests and mountains.

The Negro has bled and died for American Democracy. The first man to fall in the Boston Massacre of 1770 was Crispus Attucks, a Negro, who died six years before the Declaration of Independence was signed. Peter Salem distinguished himself in the Battle of Bunker Hill. Five thousand Negroes served in the Continental Army under Washington. Two hundred thousand fought in the Federal Army for the preservation of the Union. In the World War 380,000 were enrolled, 200,000 of them serving in France. The Negro has fought in every American War, and not yet has one traitor been produced.

In his 76 years of freedom, the Negro has accumulated two billion dollars worth of property, including 22 million acres of farm land—an area comparable to five of our northern states, Maine, Vermont, New Hampshire, Rhode Island and Connecticut.

The Negro has imported no strange religion to our shores. He is no pagan. With the faith of a child he is a follower of the Lord Jesus Christ, with 40,000 churches numbering a membership of 5½ million souls.

In spite of great odds and difficulties, the Negro has made tremendous and commendable progress in education. In 1860, 90 per cent could neither read nor write. By 1930 this was reduced to 16 per cent. Each year 2,500 colored youth graduate from American colleges. Some of the nation's ablest citizens and leading professionalists are numbered among the members of the Negro race. Who is superior to Dr. George Carver? Who has done more than has the illustrious Booker T. Washington? Long lists of records of efficiency, attainments and contributions to the world's welfare might be produced herewith, including not only notables of the past, but strong and noble men and women of the present, giants in heart and mind who have made notable contributions to humanity.

"With"

Your own Knoxville College, working with and for these brothers and sisters of ours, has furnished able leadership among these people and has made possible the release of life to large and noble service to their own race, to humanity at large, and in the service of our Father. Across America today one can point to strong leaders in professional life, in business, in social service, in journalism, in homes and in common walks of life who have gone forth from your own college to spend their lives in constructive service to God and to man. We are proud of them, and reverently thankful to God for the privilege of co-laboring with them.

What a big difference a little preposition can make! There is a world of difference between "for" and "with." We do things "for" a helpless child: we work "with" strong men.

The work at Knoxville College is in the "with" category. The days of struggling childhood have long since passed, and today we muster our resources of heart and mind and means to join forces with our fellows in building a better world for all men. No finer demonstration of this can

be found than the bi-racial faculty and staff which works shoulder to shoulder and heart to heart here on the campus of our own Knoxville College.

With unanimity of purpose, and in perfect concord, we who serve here at Knoxville College are dedicated to one end. It is specifically and plainly stated in our "preamble" to every program and activity on the campus, namely,

"It was the profound conviction of the founders of Knoxville College, which conviction has been maintained throughout the years, that a knowledge of, and adherence to, the principles of Jesus Christ are essential to the highest type of manhood and womanhood; that the study of the Bible, wherein these principles are set forth, should be an essential part of the college curriculum; and that it should be the purpose of the College to bring every student into personal allegiance with Jesus Christ."

The "Set-Up"

Although herewith, and hereafter, we shall necessarily have to deal largely with the machinery of our "set-up" here at Knoxville, please keep in mind that all our methods and machinery, our processes and procedures and programs, are but the tools we use in shaping character according to the ideal and pattern set forth in this preamble.

Established on its present site in 1875, Knoxville College is now in the sixty-fourth year of continuous service. That we are in the heart of one of the largest cities of the southland is mutually advantageous. The city benefits not only commercially but culturally by our presence, and we have the advantages a great urban center offers.

There are over eighty acres in the grounds of the college, approximately twenty-five of which are campus and the remainder in farmland. We have ten major buildings, and counting residences, apartments, barns, garages and other buildings there are twenty-six in all. Hundreds of beautiful trees and shrubs on the rolling grounds make this one of the most beautiful of all our college campuses.

The student body of 350 is drawn from twenty-some states of the Union, the majority coming, of course, from our immediate territory, Tennessee. Knoxville is the only college of its type and class within a radius of 200 miles, so that we have a territory much to ourselves. Because of the quality, and loyalty of our thousands of graduates and former students scattered over America, students from north, east, west and south find their way to this excellent United Presbyterian school.

Rating

Because we must meet certain standards of educational rating agencies, and more so, because we desire to render most efficient service to and through the people with whom we work, Knoxville College practices selective admission. That is, we admit only students from the upper fourth of graduating classes of accredited High Schools, and such other as are able to pass our rigid entrance examination tests. Thus we are assured of high quality youth with whom to work, to equip as leaders in various fields.

The College is a member of the American Association of Colleges, and of the Southern Association of Colleges and Secondary Schools. By this latter we are "rated." We must meet certain standards set up by this Association—which we do. Thus, by our devotion to the high ideals upon which this college was founded, and by meeting the standards of this educational rating agency, Knoxville is a sound, established and efficient institution.

The thirty-eight members of our Faculty and Staff are men and women not only well-equipped academically and professionally, but are withal excellent Christian folk. The biracial character of our Faculty and Staff is a demonstration of the ideal which should pertain in all social relationships in our land. In perfect harmony and concord these highly trained teachers and officials co-operate in the business of leading and training youth. The quality of our product is their highest endorsement. "There is something distinctive about a Knoxville graduate," is heard on every hand. No wonder that over 90 per cent of our graduates find gainful employment upon graduation from this "character factory."

Some of the outstanding leaders in the Negro world are Knoxville graduates and former students. The strategic and important position of Senior Specialist in the Education of Negroes in the Department of Education at Washington is a Knoxville man. The professions, including not only the ministry and teaching, but medicine, dentistry, the law, engineering, social service and others, number many Knoxville graduates among them, outstanding men and women of whom the college and the church are proud, indeed.

Quietly, courageously, continuously, efficiently and consistently this old school has served through the years. While she has much of which she could boast, she need not sound a trumpet to gain attention. Her fame is sung abroad by many individuals and groups not definitely connected with the institution. To cite but one instance, we have the somewhat unusual distinction of having the city in which we are located holding us in highest esteem. In the literature of Knoxville's Chamber of Commerce Knoxville College is listed as one of the city's fine assets. Our credit with business houses is A-1, and we can borrow from local banks without having to present collateral. Our singers, teachers and officials are in demand everywhere, and welcomed generously and genuinely, almost to the point of embarrassment. The high character of our United Presbyterian college is what makes this all possible.

Over Station WROL, from our own studio in the MacMillan Chapel, we broadcast each week, on Tuesday evenings, from 7:30 to 8:00 P. M. at ridiculously low cost to the college. The merit of our program is such that the Broadcasting Company volunteered us this advantageous hour, ordinarily costly because in the high-cost evening-hour bracket. No other agency or institution in the city is thus favored.

Budgeting

Our annual operating budget approximates $75,000. Part of this is derived from invested funds, $12,000

of it comes directly through our American Board, and the balance from students' fees and a few gifts. We suffer, as do all who depend so largely upon endowment, from diminishing returns from invested funds. Ten years ago twice the returns came to us from endowment than we receive today. In other words, to keep pace, to say nothing of making progress, we should have twice the endowment we now have. In round numbers, we have at the present time about $600,000 productively invested.

Students' fees do not help us much, since we have to aid so many, and since so many are unable to meet their obligations. It is well known that students ordinarily pay but approximately one-third of the cost of their education. At Knoxville, we have to aid the student in paying his one-third! We do this by supplying campus work, by judicious distribution of Federal Aid by way of the National Youth Administration, and by a few designated gifts from interested friends. Every student who receives aid works in some way for it. We believe such policy to be economically, and psychologically, sound.

Competition

Competition in the area of Negro Education is keen today. We are but one of 10 other colleges ministering to the educational needs of our colored youth. Knoxville College is the ONLY such institution maintained by the United Presbyterian Church for the 12,000,000 Negroes in our land. We believe we have something distinctive as an institution, else we might as well relinquish the field to our competitors. As long as we adhere closely to the lofty ideals and purposes for which this institution was founded by devoted Christian men and women of years gone by, only so long should we continue. Consequently, above the standards set by Educational Associations and Agencies, which we must meet if we are to maintain our position as a leading college, we of the Faculty and Staff, along with our excellent Board of Trustees and the Board of American Missions, place first and foremost a rigid adherence to the highest Christian principles of life, and an allegiance to our Lord and Saviour Jesus Christ. And we have confidence that our beloved United Presbyterian Church will help us maintain our position, undergirding this enterprise with earnest prayer, and dedicating life and means to the maintenance and growth of this unique, productive and necessary work in Kingdom building.

A CHRISTIAN IS

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—*F. A. Noble.*

The United Presbyterian Church, Indianapolis, Indiana

This beautiful and modern church was purchased by the pastor and congregation of Witherspoon Church, in August, 1937, and the last dollar of indebtedness was paid on August 8, 1938. Paying for a church in the short period of one year is an unusual achievement in church management. The congregation and people of Indianapolis are loud in their praise of the splendid work of Rev. Thomas L. Grandy, who came to Indianapolis in January, 1936, from Virginia, to take the pastorate of the Witherspoon Church. The congregation was then worshiping in a small building in Northwest Street. Under the leadership of Rev. Grandy the work has grown rapidly. The Sabbath School has doubled its membership and although members of our group respond slowly to the Presbyterian persuasion, Rev. Grandy has added more than 50 members to the church. Rev. Grandy was educated in the public schools of Norfolk, Virginia, the Old Norfolk Mission College and Payne Theological Seminary, Wilberforce, Ohio.—From *The Negro Journal of Religion.*

Bishop E. J. Howard of the A. M. E. Church, recently sailed on the Queen Mary for West Africa, where he will hold his annual conferences in Sierra Leone and Liberia. Mrs. Christine Smith, President of the Woman's Parent Mite Society of the A. M. E. Church will join Bishop Howard and make a tour of the missionary work of West Africa.

Women at Madras

By PRESIDENT M. EARLE COLLINS, Tarkio College.

THE last meeting of the International Missionary Council was in Jerusalem ten years ago. At that conference forty women were present, a small number of whom were delegates elected by their own National Council. The recent meeting of the International Missionary Council at Madras from December 12-29, 1938, had fifty-eight women present. All fifty-eight were elected by their official bodies or were co-opted as members of the conference. This did not just happen for it was definitely planned by the Ad-Interim Committee, that the presence of a representative number of women was desired.

The women of the church appreciate the growing opportunity to participate in the work of the church. The women at the conference met in special session and presented a report from their group. The report sets forth the manner in which women have in innumerable ways loved and served the church in every land and generation. Particularly has this been true on the mission field where their gifts and lives have been freely exercised in the spread of the gospel and the building up of the church.

The report is interesting for certain recommendations which it contains as follows: "We recognize with gratification that women in a number of countries have rendered considerable service as ordained ministers, elders, deaconesses and lay leaders. We believe that more women should be included in the membership of administrative and executive boards and councils of the church and it is the conviction of many that ordination into the ministry of the church should be more fully open to women of mental ability, spiritual gifts and dedication to the call of Christ.

"Christian women are urged to assume their full responsibility and to prepare adequately to meet it. The unity of the church can never be fully realized until all members of the church, women as well as men, share more fully in its tasks.

"Women of the churches are called upon to co-operate in promoting Christian action in reference to great common causes. We summon them to united sacrificial service in the cause of world peace. By the influence they exert upon children and young people they may train a generation of peace lovers and peace makers who shall have a passion for world friendship and brotherhood."

The proposals that women be placed on an equal basis with men in their ordination into the ministry caused interesting and spirited discussion. It was a match of wits between some of the men and representative women. It was our conviction that the men came out second best.

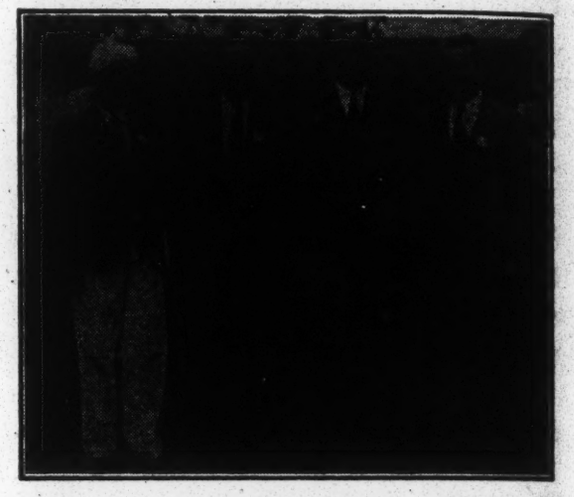
It was necessary for men who were delegates to the conference and accompanied by their wives to leave them in the city of Madras or in the homes of missionaries throughout India for the wives of delegates were not permitted to attend the conference meetings. We saw some tearful separations due in part because of the men having to hand over considerable money to their wives as they

left them behind. Women delegates at the conference whose husbands might have accompanied them were also required to leave their husbands behind. There was no partiality in this by favoring one group or the other.

The number of vice-chairmen of the International Missionary Council was increased from three to six. Of the three new vice-chairmen two were women: Baroness von Boetzelaer von Dubbeldam of Holland, and Dr. Yi-fang Wu of China. Dr. Wu is president of Jingling College in China and has her Ph.D. in the field of Biology from Michigan University.

During the entire conference women had an active part. They were given a prominent place on the platform at the opening convocation presided over by Dr. John R. Mott, chairman of the International Missionary Council. Popular addresses were delivered by women. Dr. Georgia Harkness of our own country led the conference in one prayer hour, one of the two study sections to which I belonged had as its chairman a Chinese lady. Prominent places were given in "Who's Who" of the conference and in the write-up of interesting personalities to the women in attendance.

For example, Miss P. S. Tseng, a prominent member of the Chinese delegation comes from one of the most aristocratic families in China, being of the 73rd generation of descendants of Philosopher Tseng, an immediate disciple of Confucius. Her great uncle was the first Chinese minister accredited to the Court of St. James. She was the first Chinese woman to graduate with a Bachelor of Science degree in London University. Upon her return to China she founded a Girls' School at Changsha of which she has been principal ever since. She thrilled the conference by telling them of her school being located on the ground given by her father for school purposes upon which location there stood three generations ago a place of worship to Confucius. She told of her recent



No. 1. Rev. Wazir Chand, Professor in Theological Seminary, Gujranwala, India. No. 2. Dr. Walter J. Skellie of Egypt. No. 3. Rev. Tewfik Saleh, Professor in Assiut College. No. 4. President Earle M. Collins, Tarkio, Mo. The four full time delegates at Madras Conference. Dr. Taylor who attended part time not in picture.

war experiences wherein her school had been bombed but none of her girls injured. Ninety of the girls from her school have entered public life and are serving in government departments and as social workers. Such is the quality of life of one of the most eminent daughters of China. She is now in Great Britain in the Evangelistic team that will carry the message of the Madras conference to the churches there.

On Christmas Day a broadcast at midnight was made to the world. From among the six delegates who

broadcast were two ladies, Miss Tseng of China and Miss Ila Sircar of India. Miss Sircar is now in America with one of the teams of Nationals bringing the message of Madras to the church leaders of this country. Miss Sircar is a graduate of Kinnaird College in Lahore, India, in which institution our church is interested. Miss Margaret Ballantyne is our United Presbyterian representative who has just gone to Kinnaird College as a member of its faculty this last fall.

On two occasions the women delegates of the conference added great spice. One was at the reception given by the governor and his wife and the other was at the reception given by the conference to Christian friends in Madras. On each occasion the ladies from many lands came dressed in their native costumes. The beautiful shades as they harmonized in the dress from various lands added real color to the receptions. The Indian ladies in their saris, the Brahma ladies with their hair done up in high knots, the Japanese in their kimonos, the Filipinos in their highly colored, flowered waists, all added a touch to the occasion which will not soon be forgotten.

It was a conference which featured representatives of the countries to which foreign missions had been sent. With the growing participation of women in the conferences of the International Missionary Council indication is given of the complete unity which is afoot for Christian forces around the world. Their contribution was unique, highly appreciated and one which made the conference the outstanding success which it was.

THE CHURCH AND ITS MISSION

Do the younger and older churches realize that they exist to carry on what Christ came to do? The church exists to proclaim the revelation of God's love, to proclaim redemption from sin. Every member of the church is expected to go forward in the army of those continuing what Christ came to do. . . .

Every person baptized should be a witness, not ashamed of Christ; otherwise he denies his baptism. . . .

In the early church it was the common man who spread the Gospel of Christ. Every convert talked to his fellowmen, the men of his own group. . . .

I used to go around among the churches and have baptized members place their hands on their own heads (as if in the act of baptism) and repeat after me, "I am a baptized Christian. Woe is me if I preach not the Gospel". . . .

It is the church's duty to concentrate all its energies to do the work of Christ. It is not just to worship but it is to continue to do Christ's work. Too much of the energies of ministers and of churches is being spent in taking care of hereditary Christians. *The Church exists not to save itself but to save others.*

Excerpts from an address at Madras Conference by Bishop Azariah.

Madras Fellowships

By MRS. MILLS J. TAYLOR, Philadelphia, Pa.

WHEN Dr. Taylor decided to stay for the Madras Conference we wrote to ascertain the arrangements for "wives." We had a reply from Rev. Cochran, that entertainment would be provided in homes of missionaries or at the Y.W.C.A. guest house at a nominal price.

When we arrived in Madras at 5 P. M., Dr. Taylor and other delegates were whisked away in buses to Tambaram. Mrs. Buck very kindly took me to Rev. Cochran's house and as they were not at home she left me in the library. The servants assured me they would be there soon. When Rev. Cochran finally arrived he told me my assignment was the home of two high caste Hindu widows. These ladies had been quite friendly to missionaries and were especially interested in the medical work. When they heard of the great conference to be held they asked for the privilege of entertaining some of the visitors. I was fortunate enough to be one of their four guests.

When I arived at the Villa, about nine o'clock, I found the three other guests lingering around the dinner table. These were Mrs. Cruse of South Africa, Mrs. Soulsby of Rhodesia and Mrs. Lord of Boston. I had felt quite lost and alone for a few hours in that great strange city, but after getting some dinner and meeting our two charming hostesses I began to feel that I had entered on quite an adventure.

The Central Y.W.C.A. was to be headquarters and we found that we were not to lack for entertainment. There were several lectures daily at the Y.W.C.A. except on the days when tours were to be taken. The lectures gave the story of Madras, its growth and development and the history of the different missionary undertakings in that part of India. The tours were so planned as to visit the places after hearing of them. The longest trip was to Dr. Ida Scudder's Hospital.

Miss Parmlee of the Y. W. C. A. Guest House acted as official hostess and a very good one she was. She and her staff answered many questions and did their best to make their guests happy. They gave an afternoon tea to which all of the visiting ladies were invited. Many of the women came dressed in their native costumes but all spoke very good English.

The home where we were entertained was known as "Lakshmi Villa." It was a very lovely home, located in a beautiful garden with water falls and a lotus pond. The names of our hostesses were "The Zemindarni of Jaggampeta," which means the land owners of Jaggampeta. However, they were familiarly known as the "Senior Ranee" and the "Junior Ranee." There are two houses in one of which lives their legal adviser, Mr. Apper Rao with his family.

Mr. Apper Rao is a barrister at law in the High Court of Madras. His home is the headquarters for the Boy Scout organization of Madras.

* The wives of delegates to the Madras Conference were not permitted to attend the meetings nor to be entertained on the college campus at Tambaram. This must have been a bit disappointing but from Mrs. Taylor's description of her wonderful experiences one would conclude that it was a rare privilege to have been even a "mere wife" in Madras.

His wife is interested in the Woman's Indian Association. While we were there she and the Zemindarni gave a garden party for this association and the guest of honor was that great leader and poetess Madame Sarojini Naidu.

I shall mention five of the nine definite objects of this Association:

1. To present to women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of education through schemes of compulsory education, including the teaching of religion.

3. To secure the abolition of child marriages and other social evils.

7. To establish equal rights and opportunities for men and women.

9. To band women in groups for the purpose of self development and education and for definite service for others.

We saw some of these Indian women at work. Mrs. V. T. Lakshmi has a home for women rescued from houses of ill fame. She is teaching them to do honorable work that they may be able to support themselves. A Hindu woman Doctor runs an orphanage.

Mrs. Apper Rao had called on us shortly after our arrival. After the party she and her husband invited us to have breakfast with them in the summer house in the garden. The Ranees were there also and to our great surprise the famous Miss Muriel Lester and her niece, Miss Haupt.

Since Lakshmi Villa was far from the center of the city we seldom went out after dinner. Usually we went to the drawing room where Mrs. Soulsby, who is a fine musician would play a few selections. Then she would begin on some familiar hymns and we would all join in singing. The Ranees seemed to enjoy these and also the Apper Raos who came over to listen to the music.

Mrs. Cruse and I went one evening to hear the Christmas Choral Pageant given by the combined Christian groups of Madras. It was beautifully done both as to music and costuming.

One Sabbath evening we went to the Women's Christian College for the Christmas service. This college has as beautiful a campus and buildings as I have ever seen. There are only a few seats in the back of the auditorium. At the outside door were two piles of small mats and several stacks of Bibles. As each person came in she took a mat and a Bible and found her place on the floor. The service was very simple, consisting of reading the Christmas story from the Bible and singing some old Christmas hymns.

One afternoon we were invited to a garden party at the beautiful home of Mrs. Swaminathan whose daughter is a student at the Woman's Christian College. This daughter and the son were both delightful young people. Another day we had dinner with Mrs. Paul Appasamy of a very outstanding Christian family.

To the Governor's Tea, on the Palace lawn, all the delegates and their wives were invited. At the appointed hour the Governor and his wife appeared with great pomp

(Continued on page 461)

Mrs. L. M. Henry - An Appreciation

By MISS RENA L. HOGG, Assiut, Egypt.

"THE wind passeth over it and it is gone, and the place thereof shall know it no more." They are mournful words but they took possession of me that sad morning when, after one short week of weariness and pain, Mrs. Henry left us; and the melody wove itself inescapably into the texture of the days and nights that followed. I was haunted too (for one thinks pictures) by a scene in our garden on a March day when its profusion of nasturtiums and petunias, so gay in the morning, had been blasted by the first hot wind of the season and stood shrivelled and dead, not even a half-opened but escaping to give promise for tomorrow. I asked why that verse and that picture so dogged me, and suddenly three words stood out from the others arrestingly, seeming to answer my question, and curiously with the answer and the thoughts it awakened, my obsession vanished. "The place thereof"—those were the words. Mrs. Henry had in a special way been linked to a place that would know her no more; but also, thank God, she had in people's hearts created a place that would know her always. During the last years of her life Dr. Henry and she, on account of failing strength, had been more easily accessible than most of our Mission circle. They were much in their own home. To think of them (and one had come to think of them always together) was to see them in their sitting-room in their own special chairs—near to the stove on these winter days. Or else it was to see them in their special seats at church or prayer meeting, not far from the platform or close to the leader's table, bringing to the rest of us a sort of benediction so that without them the service would seem in some way lacking. I realized how much their mere existence, as it were, had meant to one, the very fact that they were *there*, that that "place" belonged to one's life. That was specially the case when noon arrived and one knew that in that sitting-room of theirs they were on their knees, with whatever friends might join them, seeking for blessings for us all and interceding for needy Egypt and the distracted world.

The passing days have shown me to how many an Egyptian woman this same sense of a "place" that held a welcoming friend has meant much. I am realizing how beyond calculation is the number of those who will keep in their hearts a place in which Mrs. Henry's memory will be enshrined. My visitors have liked to tell me with a wealth of detail, how they were received by her and how all the circumstances of their lives were remembered. Their news interested her and she would give in return. She was ready to listen, ready to sympathize, but ready also to laugh and joke with them and to appreciate all the humors of a situation. With her they thoroughly enjoyed themselves and left always with the feeling that she too had enjoyed them. One did not realize how little she talked of herself, or feel that there was any "thus far and no further" in one's intercourse, or that one

was in any sense shut out. Yet the fact remains that while her firm principles, her unshakable faith and her religious convictions could be not hid, there was an inner territory that was sheltered by a barrier of instinctive reserve, and to her deeper emotions it was perhaps not within her power to give expression. One treasured the more those rare occasions when special circumstances made a breach in that barrier and one caught a glimpse of what lay behind.

If Mrs. Henry entered warmly and sincerely into the interests of her visitors, how much more so into those of her husband! No wonder that in that closest of all relationships she has left in many minds a picture of the perfect companion and that no one can see or think of him now without a heart aching with sympathy. What engrossed him engrossed her and through all those strenuous years here, in Assiut, medical work meant to Assiutians Dr. Henry and Dr. Henry alone, one had only to pay her a passing call to share through her lips his latest experiences in village or hospital, recounted with as much freshness as if they had been her own. His work drew so many to their house that her circle of acquaintances must have been exceptionally wide and she had need of help from the Bible-women to discover their homes and repay their calls. But she had added even to that wide circle by accompanying them in their rounds of visits—visits that were apt to stale in interest through constant repetition but changed to incidents in a red-letter day when paid in her company.

To such reminiscences are added in these last days many another recounted by all and sundry, reminiscences connected with "that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love." Of such things liberally she sowed and liberally reaped and of their harvest "the end is not yet." It belongs to the realm of the unseen and the enduring and has followed her to the new place that has been prepared for her, a place that is "eternal in the heavens."

A Beloved Co-worker

By JANET W. McCLENAHAN, Cairo, Egypt

WITH the passing away of Mrs. Capatolia Henry many hearts have been deeply touched, and the American Mission and Evangelical Church have lost a most faithful and dearly beloved co-worker. For almost fifty years she, with her husband, Dr. Henry, the founder of the medical work in Upper Egypt, has devoted her life to the upbuilding of Christ's Kingdom through the medical work in Upper Egypt and as an active member of the American Mission in all of its departments of work. During the pioneer days of medical effort she was a true partner with her husband in bringing relief to the sick and the Gospel to the needy. No sacrifice was considered too great—no burden too heavy—that men and women and little children might be healed in body and spirit.

A deep impression was made on

young missionaries who began their service in Assiut by the personality of these dear friends so wholly given over to the remaking of Egypt physically and spiritually. Patience and quiet submission in the midst of severe affliction was such an outstanding testimony of her faith in an all-wise Heavenly Father. Even in a medical home the skill which reached out into hundreds of homes in the community with healing power, was not able to restore and return to health their own little ones, and so through the years we saw them silently suffer in giving up those whom they loved best. With what patience and Christian fortitude we saw Mrs. Henry under many sorrowful experiences bow in patient submission to the call of God as He took unto Himself members of her family, and how often her words of sympathy from a full and understanding heart have comforted and sustained others in their affliction. As a devoted wife she carried with her husband the problems connected with the establishment of the medical work at Assiut and in addition to this the care of her family and the demands of many others in need of a guiding hand. So dearly beloved by husband and sons and a host of friends she will be greatly missed, but she has left us all a blessed heritage of sacred memory. We loved her for what she was — a charming gifted woman—a devoted wife and mother—a loyal sympathetic friend, an earnest Christian missionary consecrated to the interests of Christ's Kingdom in the Valley of the Nile.

A Nurse's Tribute

Miss Myrtle Mikhail was one of the first of Miss Lillian Thrasher's orphans. She came to Assiut Hospital 18 years ago and served for ten years as a ward maid.

Having considerable ability, soon after the nurses' training school was opened, she wanted to take the 3-year course, but lacked sufficient English. She returned to the orphanage, and from there attended school once more, taking a year's intensive course in English. Once more entering the hospital she studied and completed her course, and is now one of the permanent staff of Assiut Hospital.

I HAVE known Mrs. Henry for eighteen years—no short time, yet from its beginning to its end I have not once seen in her face a single sign of gloom, but always of happiness, a happiness that was perfected when God took her to Himself. Always she was a faithful and sincere servant of her Lord Jesus Christ, and to us a kind mother whom we all rejoiced to see coming amongst us in the Hospital, specially visiting Sitt Shemsa and the patients. She was a helper to all needy ones and a guide and friend to many who were wandering from the way of truth and life. Whether at work in her own home or visiting elsewhere we found her ready with service to all whom she might meet, whether rich or poor, giving a welcome to all without formality, as did her Lord Christ, to Whom be glory, and making no difference in her treatment of all. She was a lady of prayer, faithful in study of the Bible, and it is significant that the last night she spent on earth she was much in prayer for others.

How kind she was in the work of her hands, knitting diligently jackets and other garments for the children of the poor, which she would give to them at the time of the feasts, and

I know one family who this year were clothed entirely by the work of her hands; and though she sat hour after hour at such work she did it always with pleasure and joy. When she fell asleep in peace she left two garments, the work of her hands, one half made and one completed; and all these works that have been mentioned indicate her piety and goodness, for she truly abode in the True Vine, Jesus our Saviour, and the words of Christ were fulfilled in her, "They shall see your good works and glorify your Father which is in heaven."

The last hour of her life she said, "I am going to glory. My time has come and I am very glad to go." May God help us all that we may live as she lived.

Myrtle Mikhail.

NEW LINES OF RACIAL CO-OPERATION

(Continued from page 441)

nomic Problem Number One." At this conference, both white and Negro leaders of the South sat together and worked out in a very realistic manner, some plans of co-operation in order to make the South the nation's "Economic Opportunity Number One." As an outgrowth of this conference, a permanent organization was formed. Its purpose, as stated by the Acting Chairman, Judge Louise Charlton, is "to study and face the social and economic problems of their section as never before. The South is realizing that it must know itself and must find remedies for its ills."

Finally, we feel that as our nation becomes more truly democratic we shall make further progress in interracial co-operation. A real democracy guarantees to all classes and races of people an opportunity for the fullest growth and development. This, we believe, is the acid test of both our democracy and our Christianity.

MADRAS FELLOWSHIP

(Continued from page 457)

and pageantry and were conducted to a table under a canopy where they greeted some of the outstanding conference leaders. Then all the guests were seated at tables where they were bountifully served to tea, cakes and ice cream.

Once in awhile we got echoes from the Conference. One which stands out in my mind was this: "While the nations of the world are getting farther and farther apart, the Christians of the world seem to be drawing closer and closer together."

The Youth of India

(Continued)

By A TEACHER IN INDIA

THE day of the first games of the Annual Basketball Tournament came at last. The Mission School boys were drawn to play the opening match against the local Muslim High School team, one of the stronger teams in the Tournament. The Mohammedans were a bit short on experience but long on the old fight, coming from a class of people whom life had taught that you get only what you go after and hold onto, and mean it. They came from the lower middle classes whose parents had risen above the average economic level only by constant struggle, and by a moral code that was hardly Christian. They might be defeated but it never would be because they didn't try. In addition they were to play Christians today, and a defeat by Christians would be a disgrace, something to be laughed at for months if it happened. It must not happen.

The game started. 1500 students were gathered about the court, seated largely on mats which came to within ten feet of the sidelines all about the court. Of these perhaps 200 were Christian boys of our own School and the rest, old and young, ranked with the enemy. The din was terrific at all times. It was obviously to be a Muslim holiday and these Christians were to be of a perhaps poor quality but still acceptable sacrifice to throw to the Mohammedan lions. It was a tough spot for any team and we began to feel that perhaps we had assumed too much.

The first game was nip and tuck with neither team more than three points ahead. Our boys made some wonderful saves and more fine smashes but on the whole they were erratic, less smooth in their teamwork than their Opponents. And no wonder. Every point they made resulted in boos from the crowd and every point they lost drew a huge roar of joy. Our own students did their best to counter this but they were greatly outnumbered. In addition they were inclined to lie low in the face of such a mob which ordered them to keep their mouths shut and threatened individually and collectively to beat them up if they didn't. But in spite of all this they helped a lot. The Officials also plead for decent and fair sportsmanship but only got howls and cat-calls for their pains. The Muslims picked up a couple of points and tied the score at 19-all. Then at the crucial moment two of our boys collided in going after a lob into the back court and the ball fell between them. Before they had recovered they lost the next and deciding point and with it that game.

Between games we thought that the boys had gotten the jitters out of their systems and that their greater experience and ability would register during the rest of the game. But we were wrong. The Mohammedans had tasted real meat and they began to play even better,

while the Christians began to go to pieces. When the score was 15-3 against us our fellows had another lucky collision which laid slightly open the head of one of our players. The boy should have been jerked but his coach had no idea of jerking him. It gave us an opportunity to get out into the court and talk to those boys while we taped up the casualty. We pulled the boys into a huddle down on the floor in the middle of the court. The din was terrific but by keeping our heads close we made ourselves understood. If the boys had expected more volleyball lore they were disappointed. "Look here, Fellows, What are we? Christians?" "Yes, certainly, who said we aren't?" "But in this game we aren't playing that way. Far from it. Remember what we talked about in Bible class? Aren't we better than these Mohammedans? Remember about Peter and Paul and John Huss and Savanarola? They had it, why don't we? Right now we're not playing like a bunch of Christians. We're just hanging around here on the court until this game closes out. What's the matter?" "Sahib, you don't understand. The crowd is unfair. They ridicule us. They tell us all about our lineage and in a most insulting way. They curse us and threaten us. And if you could only understand the things they are now saying about you, you would be so furious you would want to leave the country." "Perhaps, but even so, we've got to take it and still beat them. Didn't Peter and Co. fare this same stuff and more? Didn't they have an extra source of power that made them more than conquerors? Don't we? This din and roar don't make the ball come back across the net at us. There are only nine other fellows over there. And we have the stuff to take them. Remember how we decided this in class? And we were right. It's true. Now let's go, and show them."

And the boys proceeded to show them. They weren't too sure at first but that fancy job of taping the coach had done in the middle of the court had resulted in a long intermission and our opponents were not quite so "hot" as they had been. And before our boys realized it they were in a spurt. The score crept up and up and again came that dreaded 19-all. The Mohammedans scored another point and we thought our sermon had been in vain. But luck was with us this time, or was it mere luck?—our best smasher was at the net and he proceeded to put three balls away as sure and decided as any Christian ever did. And the score was one game all.

In the intermission the boys pounded each other's and the missionary back in a manner that was distinctly painful. They were elated. "Now we know what you meant, Sahib, about being a Christian. Sure, we can beat these guys. They're easy. Don't worry about this next game. Just watch us. We'll show you who we are, and them too." And they did. There was what one might term a mighty Christian surge in that volleyball court. The Mohammedans and their supporters were dazed. They could do nothing right and the Christians could do nothing wrong. And when the Christians did something wrong it didn't seem to mat-

ter. It only momentarily stopped them. They got everything, returned everything, and blistered the rest. And the deciding match ended 21-7, but the wrong way around for the crowd. They melted away wondering what it was all about. Not having taken Bible they couldn't be expected to answer that one. The Sahib was almost carried home, in triumph. And around the School there was a feeling of great elation. They had a great volleyball team, one that could beat them all, no matter what the conditions. And they were going to win the Championship this year too. All that were left were the Hindus and Sikhs and the Government School composed of boys of all communities.

They would all be beaten. And they were. At the final match the highest County Official, a Britisher, honored the occasion with his presence. He didn't know volleyball but he was a sportsman as many Britishers are, and he recognized fighting qualities in any game when he saw them. And that day he received a liberal education in the fact that Christians could hold their own with youths of any caste or creed and win out. He went home admitting that he had learned, after he had graciously presented the cup and the medals to these boys up from poverty and ostracism,—but Christians.

The next year we repeated the performance and carried off the trinkets. But the third year our Muslim friends caught up to us in the finals and we took a drubbing. We just lacked the ability, that was all. But that surely was an incentive for bigger things and better volleyball. How they practised! We entered two teams the fourth year and in the final match two mission school teams fought it out for the honors and the cup. It was monotonous for everyone but the small Christian community in that big Indian City. But about 300 Christian boys made plenty of noise for several times their number and told the world who they were and what they had done. And after that the Annual High School Volleyball Tournament was indefinitely and definitely called off. For good. And that was ten years ago! What's the use of securing contributions and staging a big annual volleyball tournament when it is practically certain that the Christian boys of a formerly despised school and community will carry off all the honors and bric-a-brac you can gather together? It just doesn't make sense. If we don't watch out these Christians will turn the world upside down. They're no longer menial and servile. They're Christians!

And thus one assumption has proven to be true. Q.E.D.—which has been proven, in athletics at least. Since then we have had to go farther afield to secure our athletic competition, but it has been worth it. And there are many other indications all going to prove that the Christian educated youth of India, boys and girls, have what it takes, to build up the Church, and lay the foundations of the Kingdom in India. And the future will find many of them up there in that long line with Peter and John Huss—Christians who clicked when the game was tough.

Good News from Far Countries

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

EASTER SERVICE IN THE ETHIOPIC CHURCH, ADDIS ABABA, ETHIOPIA

By JOHN S. CREMER, M.D., Addis Ababa, Ethiopia.

On the night of April 23, 1938, four of us missionaries went to attend the midnight services in Ghiorgis Cathedral to see the Easter ceremony. This was a week after our Easter, but Ethiopian Easter is celebrated on the day also called such by the Greek Orthodox Church.

Ghiorgis Cathedral is named after the saint most celebrated in Ethiopia, Saint George. It is a large and beautiful building, which dominates the city. It was built perhaps thirty years ago in the time of Menelik at great expense. It contained fine examples of Ethiopian art in paintings until these were destroyed in the disturbances of February, 1937. Since then the interior has been whitewashed and some attempt has been made to restore the interior. But as always happens when art is destroyed, the damage done can never be undone.

The church is built in the shape of a huge octagon, containing concentric rooms within, with the Holy of Holies in the center, surrounded by the Holy Place, and this surrounded by the Outer Court. The floor is covered with octagonal tiles in mosaic designs, and the fabrication of the building in general is far superior to most buildings constructed under the old Ethiopian government.

The Midnight Hour

We entered the church at nearly midnight, and the services had already begun. Natives were standnig about in the outer court in groups or seated on the floor. Fully as many were lying curled up, on the cold floor, wrapped in the white *shammas* (shawls), and apparently sound asleep. The church yard has always been the abode of beggars, where they collect the alms of the churchgoers. There were no lights in the church other than candles, which were stuck on window-sills, at the bases of pillars and carried in the hands of priests who everywhere thronged the building. Through such a crowd of natives we had to make our way, stepping over the sleeping ones. Great was the variety of odors, of unwashed beggars mingled with incense from the censors.

Before the door to the Holy Place we found a large circle of priests rhythmically swaying to and fro as they chanted the service in Ancient Geez, the sacred language in which the books of the Ethiopic church are written. Each priest carried a staff with a brass ball or other device on one end. Keeping time to the chanting they would bring one end of their staffs slowly down to the floor and again raise them above their heads. In the other hand each carried a brass instrument containing brass disks strung on wires. At certain times during the chant they would slowly allow this hand to descend before them, causing a jingling of the disks. The spectacle of the white-robed priests chanting, waving their staffs, jingling their instruments, in the dim light of candles and in a heavily incensed atmosphere, completed a decidedly oriental scene.

An Ancient Ritual

As mdinight approached the rhythm of the chanting quickened. Two priests now seated themselves beside two large native drums and began to strike them in time with the music. The deep booming filled the building with a pulsating throb

which increased in rate until the high priest rose from his seat in the center of the circle. The drums were silenced and the chanting came to an end.

The first deacon slowly ascended the steps into the Holy Place during which time certain priests sang solo chants. The first deacon then entered the Holy of Holies with other priests. This was followed by perfect silence in the building. Every priest and visitor stood very still, expectantly. From the depths of the Holy of Holies came the voice of the first deacon, a rich, deep solo chant, rising and falling melodiously as he sang the resurrection song. The reverence of the hushed multitude during this period was impressive. Ethiopians are reverent in the light of such truth as they do have.

When the song was concluded the deacon again appeared from the Holy of Holies with his retainers. The sacred books were gotten out and held before the first deacon, who in the flickering light of the candle read the story of the resurrection. This was an inspiring moment to us because here was a transmission of the Word such as the Ethiopic Church had received some fifteen centuries ago, to the multitude in an ancient language. Yellow and stiff are the leaves of these parchment books and they are doubtless of great age. Each page represents the patient labors of a scribe who penned those beautiful characters by hand in a lonely monastery untold years ago.

The reading finished, a priest advanced carrying a large brazen cross. Any priest who wished to kiss this cross might do so. As he stepped forward the cross was placed against his forehead and moved down across his face for him to kiss. This seemed to be the conclusion of the service except that a general chanting now took place. Priests and people swayed and chanted to express their joy that the Lord had risen. At about 2 A. M. the people began to leave for home, or, deciding to stay for the next service which was to begin at 4 A. M., representing the visit of Mary to the tomb, they curled up again on the floor and went to sleep.

We were impressed by the fact that we had regarded a festival which was not the product of the moment, as each priest knew his part perfectly. One must inquire into the history of the Ethiopian church for the origin and meaning of these things. As Christianity was introduced into Ethiopia in the fourth century, one can imagine such rituals as dating back long before the time of Columbus. And to one with an imagination it is an inspiration to stand within the portals of so venerable an institution. Though Ghiorgis Church is only thirty years old, it is but the outward manifestation of a church which antedates much of European civilization.

Feasting and Revelry

Six o'clock on Easter morning, after the last service is concluded is the signal for feasting to begin. One should recall that for six weeks these Ethiopic Christians have eaten no meat or milk or eggs, and many are ill and in weakened condition. But the resurrection declares the end of the fast. Every man, woman and child partakes to the limit of the fiery pepper sauce and sour bread and for several days the revelry will continue as natives drink themselves drunk with *tej* and *talla*, their intoxicating liquors. Raw meat is often served at these feasts. Priests may become as drunk as they please. Thus is mingled the habits and ways of error with the glimmerings of Light which Ethiopia in her priestcraft has kept alive through the centuries. It is obvious that people who can attend such solemn church festivals and immediately afterward throw themselves with reckless abandon into a frenzy of drink, can only regard the outward forms of the church as important. The Ethiopian believes that if he at-

tends these rituals of the church he will gain salvation. And they have rituals aplenty. Ask them who this Jesus is who rose from the dead and they will answer, "God." Very few of them seem to know that Jesus was the Son of God and that He came to die for our sins. They are totally ignorant of the plan of Salvation. Many of the priests are little better informed on these matters than the common people. Still some people ask why carry Christian missions to Ethiopia *which is Christian!*

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

DAILY VACATION BIBLE SCHOOLS—1938

By MISS ANNA B. CRISWELL, Assiut, Egypt.

We are pleased to report an increase in the number of Daily Vacation Bible Schools in Egypt over 1937. Also, there were 500 more children reached. The total number of pupils in the schools was 2,839, of whom 760 were Moslems.

We wish to acknowledge a gift of $32.50 from the World's Sunday School Association for the work in the Up-country. This was mostly used to pay the salary and traveling expenses of Mr. Aigaban, who visited all of the forty-three schools conducted by students of Assiut College and also a number of others. The rest of the gift was set aside for simple supplies.

In sending in the report from Assiut College, Mr. Aigaban says: "I visited almost all of the schools, some of them once, others twice. Some of them were very easy to visit, just by car or train; but many of them could be reached only on donkeys. It is much cheaper to travel by a donkey, but it is a most difficult thing to ride an animal for long distances in the heat of summer. Teachers were greatly encouraged by the visit. They tried to do their best. Students were pleased. Each tried to show me what he knew. It was very lovely to hear those poor boys giving Bible stories and Golden Texts. Not only this, but to hear Moslem boys and girls giving Bible stories."

Rev. James Kinnear of Mansoura says that the most popular handwork was the crayon coloring of Bible texts. Bible stories were listened to with real attention. One little Moslem boy, however, refused to listen, as his father had said he must close his ears if they talked about Jesus. As the teacher continued with stories of the life of Jesus, he left school to take up his old occupation of gathering cigarette stubs from the street.

In the Fayoum, the children enjoyed the Bible stories and especially the singing. Rev. Kelsey offered sweets and Gospels as prizes. At the College for Girls in Cairo, four students conducted a school and found the children eager to learn. Many times the children hid the bell so that their lessons would last longer. The climax of the six weeks' work was a program given for parents and friends. Shoes were polished, hair neatly combed, the room decorated with potted plants, and copy-books and handwork arranged on display. The program consisted of twenty numbers and closed with the National Anthem. Rulers, pencils, chalk, and pictures were given as prizes.

Mr. Aigahan reported that one of the best schools in Upper Egypt was conducted by a Moslem boy named Yusef Mohammed Suliman. It is the third year that he has had a school. The volunteer in Kom Ghareb worked all summer both morning and afternoon. He declared that he himself got most benefit from the school, as he enjoyed it so much. In addition to visiting the other schools, Mr. Aigaban conducted a small school in

(Continued on page 473)

The President's Page

THE TRYST

During Jesus' life He made many appointments with His disciples. He invited them to spend the day with Him; to go with Him to the mountains for rest and quiet; He planned to have supper with them in the upper room. At that supper He made one more appointment—to meet them again in Galilee. But they were so troubled they did not understand what He meant.

The Scots have a word for an appointment—the word "tryst." It is used most often for friendly or love appointments. The place of meeting is the trysting-place. Jesus had appointed a trysting-place with His disciples. They little understood His meaning and they would have forgotten had they not been reminded by the angel at the tomb and by Jesus after His resurrection. Jesus never forgets His appointments.

As soon as the Passover feast was over, the disciples went to Galilee. They were dazed by the recent events and did not know just what to do. Peter proposed that they go fishing. We know the story of the long night, of their failure, and of the miracle of the fish.

And Jesus stood on the shore. He knew they would be cold and wet and hungry. So the fire was burning and the breakfast was ready. He had kept His tryst.

Jesus said, "Come and dine." After breakfast, as they walked on the beach, there was much talk of love and service and sacrifice, and His coming again. The disciples went away from that meeting new men; joyful, determined at whatever cost to shepherd the lambs.

Our Lord has made a tryst with us. He has promised to meet with those who love Him, who gather in His name. Soon women will be gathering from all parts of our country as well as from Egypt and India, the Sudan and Ethiopia, in our Women's General Missionary Society convention. We know our Lord will go before, and will have the fire burning and the feast prepared. As we go, perhaps cold and weary from real labor, may we have eyes to see Him, and understanding hearts to know Him. Let us remember our tryst and go seeking *Him.*

"Once it was the blessing,
Now it is the Lord."

If we are hungering and thirsting after Him we will hear Him saying, "Come and dine." Our Lord never disappoints.

These are days of doubt and questioning and of uncertainty. *One* is always sure. He will speak peace to our hearts and will give us the assurance that, while governments may be tottering, His Kingdom is an everlasting kingdom.

As we tarry with Him, we will hear His voice speaking gently of love and of service and—yes, of sacrifice. May our vision be so warm, so true, so impelling that we will return to our homes saying, "Yea, Lord, Thou knowest all things, Thou knowest that I love Thee. I *will* feed Thy lambs."

He has made an appointment to meet us there, and He will not fail us. He will keep His tryst.

Mrs. Earl D. Miller,
First Vice President of the Women's
General Missionary Society.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

WITH REGRET—WITH PLEASURE

It is with great regret that the Women's Board has accepted the resignation of Miss Jennie B. Wallace who since her election to the Board in 1920 has filled the office of recording secretary so capably and has also carried other heavy duties from time to time, particularly in the Department of Indian Work. Miss Wallace has given many years of consecrated service both in her membership on the Board and in her association with her father, Dr. A. G. Wallace, in the work of the Church.

If one *must* go, it is good indeed that another can be found to fill the vacancy; so it is with pleasure that the Board announces the election of Mrs. Joseph S. Mason of the Beverly Heights Church, Pittsburgh, to the Board and to the office of recording secretary. Mrs. Mason has been recording secretary of Monongahela Presbyterial for ten years so brings many fine capabilities to this office and to the work of the Board. She will be remembered as the Second Vice-President of the Grove City Convention in 1935.

NO OTHER EXPLANATION

During this month of April one's mind is turned toward the day set apart to commemorate one outstanding event in the history and in the life of the church.

Before we think of the resurrection, however, we think of death. The funeral dirge in the last line of the book of Genesis is a sad note. A man who had suffered much, who had overcome enemies, at last was put "In a coffin in Egypt." At first it seems like an inglorious defeat —the end of life, then of everything. But, no, Joseph lives today in the hearts of youth who find in his life an example of purity, a life of continuous overcoming, a life of triumph over defeat.

During the past months I visited almost all the cemeteries in our mission fields in India, Egypt and The Sudan. I saw where the pioneers fell at the post of duty—some in old age, some in the prime of life. I saw the baby graves, too, and understood the anguish of hearts of parents who laid away the precious little bodies in those distant lands.

I knew that all these devoted men and women had not died in vain. Their records are written in the lives of men and women who make up the church in those fields. Indeed there were several who sent messages by me to the friends at home, recalling the work of those who had given their lives for others. They still live and their works do follow them.

Some years ago I got a picture of one grave in Egypt, which I saw again. A young man, not of our own mission, fell before he entered upon his chosen work among Moslems in China. I will give the picture here because it is typical and almost exactly like the monuments that mark the resting places of many others. The inscription upon it might have been put with equal truth upon any one of the graves of any one of our missionaries whose bodies await the resurrection morn.

SACRED TO THE MEMORY OF
WILLIAM WHITING BORDEN
* * *
"A MAN IN CHRIST"
HE AROSE AND FORSOOK ALL AND FOLLOWED HIM
KINDLY AFFECTIONED WITH BROTHERLY LOVE
FERVENT IN SPIRIT SERVING THE LORD
REJOICING IN HOPE PATIENT IN TRIBULATION
INSTANT IN PRAYER
COMMUNICATING TO THE NECESSITY OF SAINTS
IN HONOR PREFERRING OTHERS
APART FROM FAITH IN CHRIST THERE
IS NO EXPLANATION OF SUCH A LIFE
GO YE INTO ALL THE WORLD AND PREACH
THE GOSPEL TO EVERY CREATURE
(Then follows John 3:16 in Arabic)

"No explanation of such a life apart from Christ." What other explanation could one bring forth?

We think these days of another grave just outside the walls of Jerusalem.

"Command that the sepulchre be made sure," begged the priests.

"Make it as sure as you can," replied Pilate.

"So they went and made the sepulchre sure, sealing the stone and setting a watch."

Neither the sepulchre, nor the sealed stone, nor the watch, nor death could hold Him. Christ arose. The angel said to the women, "He is not here." No, thank God, but the heart of every true child of God replies "He is here." He lives in millions of hearts today.

There is no explanation of the Christian Church apart from the resurrection. "Now is Christ risen from the dead and become the firstfruits of them that slept. * * * * Christ the firstfruits; afterwards they that are Christ's at His coming."

Grave of William Whiting Borden, Protestant Cemetery, Cairo, Egypt.

RAILROAD NOTICE

Arrangements are being made for the travel to the convention at Grinnell, Iowa.

Train will leave Union Station, Pittsburgh, Pa. (P.R.R.) June 22 at 11:00 P. M., E. S. T. Arrive in Chicago at 7:40 Friday morning. Fare from Pittsburgh to Chicago one way, $14.10. Lower berth $3.15. Upper $2.40. Eastern delegation will meet in Pittsburgh and go on this train. *Purchase tickets to Chicago,* as a different arrangement has been made leaving Chicago for Grinnell.

We will travel on one ticket from Chicago to Grinnell and pay on the train. This gives us the greatly reduced rate of $9.15 for the round trip from Chicago to Grinnell and return. The car will be air conditioned and have individual chairs. When paying our fare on the train, each passenger will receive a ticket for the return trip, good for returning in 10 days. Plate lunch from 30c up can be secured, served in the coach.

Arrive at Grinnell at 4:41 P.M.

Watch the Magazine for further information.

Reservations to be sent to Mrs. W. P. Wiegering, 352 Alameda Avenue, Youngstown, O., after May 1, 1939.

"DESIGNED FOR READING"

This is the clever little advertisement for a certain publication. Sample copies of *The Womens Missionary Magazine* sent to Presidents of Women's and Young Women's Missionary Societies are "Designed for Reading." May we ask that our Presidents distribute among non-subscribers samples that may be sent to them from time to time. Perhaps some women may become sufficiently interested to join our readers of missionary news.

JUNIOR EXHIBIT

All Junior Missionary Societies are invited to send an Exhibit to the Grinnell Convention which will as usual be sent to mission stations.

These Exhibits should be sent to Mrs. Paul Lincoln, care of Rev. W. J. Stewart, 1015 Fifth Avenue, Grinnell, Iowa.

Mrs. M. Todd Macdonald, Junior Secretary Des Moines Presbyterial.

1939 W. G. M. S. CONVENTION

The women of Iowa are looking forward expectantly toward June 23-27. Committees are all at work and preparations are going forward happily.

Full announcement will be made in the May issue of *The Womens Missionary Magazine* regarding plans for entertainment.

MAGAZINE CLUB

Through April, May and June we offer a Club rate of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS. Renewals at the same rate provided they accompany a Club of FIVE NEW SUBSCRIPTIONS.

Every Society should have at least five new subscribers. May we ask Literature Secretaries to make a complete canvass of their societies during these weeks.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment but the memory of it sometimes lasts forever.

None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship.

It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is Nature's best antidote for trouble. Yet it cannot be bought, borrowed, or stolen, for it is something that is of no value to anyone until it is given away.

Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—*Author unknown.*

ARE WE GRATEFUL?

We are entering the third month of 1939. How rapidly the days pass! The days are filled with duties and pleasure and each day brings a new interest. Our Father in heaven is continually mindful of us. Are we grateful to Him for the provision and protection when we come to the close of each day? A heathen maxim tells us that ingratitude is the greatest sin of mankind. We may not agree with this statement but we must acknowledge that it is a very *common* sin.

The story of the ten lepers and Jesus gives us the proportion of the group that did not express gratitude. One of them, when he saw that he was healed, turned back and with a loud voice glorified God. While he was expressing his gratitude, Jesus asked: "Were there not ten cleansed; but where are the nine?"

They did not think of their benefactor but went about the affairs of the day unmindful of His curing them of the terrible malady. We all forget to be grateful for blessings our forefathers made possible for us; all the conveniences of today we take for granted. We do not think of the hardship and sufferings of those who went before. God acts through different agents and we accept what these different agencies give, failing to see the Giver. We think of many things as acquired by our own efforts and forget that our health and strength and ability to earn a livelihood come from our Father's generous hand.

Are we grateful? No doubt the nine lepers were happy in cleansed bodies and wanted to hurry home to tell the good news to family and friends. The one that was grateful might have been just as eager, but he came back to express his gratitude. Only one was willing to delay his own pleasure long enough to seek Jesus, his Benefactor. Some children will say: "Thank You" for any gift; others will grab it and run out to play.

Christians have every reason to be grateful. They know that every good gift and every perfect gift is

from above, and cometh down from the Father. His love for the world was so great that He gave His only begotten Son.

To which group do we belong? Are we grateful for His great gift to the world? Are we grateful for the blessings we receive daily?

Or

Are we too busy doing things to be thankful? As members of missionary societies and as Christians, may we cultivate a grateful spirit. It will add happiness to our gifts and bring joy to our Father as we come to Him expressing our gratitude.

"O give me the joy of living
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter,
While . . . 'tis day.'"

SENIOR LIFE MEMBERSHIPS

$25.00 Each

February 1, 1939 to March 1, 1939

1. Mrs. C. K. McClane, Los Angeles, Calif. By her husband.
2. Robert Telford, In Memoriam. By his daughter, through society in Cutler, Ill.
3. Mrs. Sarah Telford, In Memoriam. By her daughter, through society in Cutler, Ill.
4. Mrs. Margaret J. Blair, In Memoriam. By her sister, through society in Cutler, Ill.
5. Robert A. Brown, In Memoriam. By his wife, through society in Cutler, Ill.
6. Mrs. Ethel B. Kirkton, Canon City, Colo. By her aunt.
7. Mrs. George E. Campbell, Newton, Iowa. By her mother.
8. Mrs. Ralph H. Brown, Sparta, Ill. By her mother-in-law.
9. Mrs. A. L. Godfrey, Cutler, Ill. By a friend.

GOOD NEWS FROM FAR COUNTRIES—EGYPT

(Continued from page 467)

his own village at the end of the summer. As a special reward the diligent boys were each given a piece of soap.

Students from the four Christian Girls' Schools in Assiut had twenty-seven schools scattered in sixteen different towns, and reached 1,090 children. One school was conducted by a blind girl, who visited in the homes all morning and held the school in the afternoon. This is her fourth year in this service. One girl had a school in the morning and taught an adult at night. Perhaps some of the influence of these schools can be seen from the following incident. A teacher had told the story of Jesus and His disciples at the Sea of Galilee. When she finished a small boy said, "I will go to Alexandria some day and get a boat and look for Jesus. And when I find Him, I will never let Him leave me."

We trust that many of the children in our Daily Vacation Bible Schools got such a picture of Jesus.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan

APRIL IS HERE?

April's the *month* of *beginnings*,
So far as the church is concerned;
Societies, too, have their innings,
Important lesson to be learned.
Sometimes the beginning would seem,
Half way through September to be;
From April until this fall month,
Interest wanes, grows less gradually.
But April *is first month* in the *year*.
Why not start then and keep going?
Why complain of weakness and failure,
When nothing is done worth showing?
Then up and at it, fair member,
Let us make '39 a good year:
'Tis *late* to *begin* in *September*,
Much time frittered away, we fear.

NEW YOUNG WOMEN'S SOCIETIES

Oklahoma Presbyterial—Oklahoma City "P.G.S." Circle (T)—9 members.

Steubenville Presbyterial — Wellsville Teen Age Circle.

Conemaugh Presbyterial — (1) Blairsville Kate Hill Girls (T)—15 members. (2) Bolivar Emma Dean Anderson M.S.—15 members.

Allegheny Presbyterial—Forest Avenue Bellevue Young Women's Guild —15 members.

San Francisco Presbyterial—Salinas Grace Fraser Mission Circle (T)—10 members.

Seventeen presbyterials have already reported one or more new organizations. Is your presbyterial one of t h e s e? No presbyterial should be satisfied to pass a year without an infusion of fresh life. Members of the Junior society are growing older. Girls are passing out of their teens and so out of the teen age society. Is there a place for these progressing girls,—a missionary society suitable for the development of their initiative? Parents are not content to have their girls miss a chance of an education in public school and higher training. Should not the development in the work of the church be sought with at least as much enthusiasm? The missionary society offers splendid opportunity.

STEADY—PLEASE!

The missionary society year of 1938-39 is just closed and a new year begun. A sigh of relief comes when a task has been satisfactorily completed. Even though the results of the year past are not what they might have been, there is comfort in the thought that fresh opportunity is lying just ahead. Interest receives new life.

We are all familiar with the old adage, "The new broom sweeps clean." The first month or two of a missionary society year is ordinarily the enthusiastic period. New officers and committees are beginning their particular tasks. They dream of outstanding results at the end of their year. These dreams may be realized if, throughout the year, officer and committee and member stand steady, ready and willing to work and go forward.

But the "new" does wear off. The lack of proper support occurs along the line; there's a letting down here or there on the part of officer, committee or member. Lincoln once said, "Be sure you put your feet in the right place and then stand firm." If every society would work month by month towards a higher standard, —not be satisfied with "sometimes up and sometimes down," a great many regrets over the failures of the year would be avoided.

Carlyle's words seem appropriate here:—"Our grand business undoubtedly is not to see what lies dimly in the distance, but to do what lies clearly at hand."

Does it appear insistent to urge that societies endeavor to maintain a steady pace month by month? There should be no dull meetings. If there are such, it must be that some one has failed to hold steady, to give the proper support. It is no doubt well to keep looking ahead, but at the same time to remember that, "The success of tomorrow depends upon the preparation you are making today."

Steady, please!

QUESTIONS ASKED OR IMPLIED

1. *What is the Presbyterial Expense Fund?*

An assessment made on each member or a flat rate on each society, the same to be applied to the expenses of the presbyterial locally, and for delegate use in attending general conventions.

2. *Is the assessment the same in each presbyterial?* No.

3. *Do many presbyterials ask the flat rate from societies,—one sum for Y.W. societies, and a lesser sum for girls' circles?* No.

4. *To what may the presbyterial expense fund be compared in similar bodies?* To membership dues.

5. *In what does the W.G.M.S. Expense Fund differ from the presbyterial expense fund?*

First, there is a definite amount asked of each member in each presbyterial; second, the income is applied to *expenses* of the W. G. M. S., such as office expenses, clerk hire, etc.

6. *Is an assessment for the support of the Isa.* 41:6 *fund asked of members?* No, just a *contribution* is asked of societies.

7. *Will societies receive credit in the Statistical Report for all assessments?*

Action has been taken to include any amount in this column, *even cents.*

Questions on the Y. W. Special fund and the Seven Departments have appeared in recent numbers of the Magazine. If any society is still a "bit in the fog" concerning some of the answers, address the department. If other questions on these topics have arisen, do not hesitate to state them.

YOUNG WOMEN'S SPECIAL COLUMN

PASRUR, INDIA

Dear Friends:

Happy New Year to you all!

Our Mission Hospital is on the opposite side of the city from us and about a mile away. This morning I went down there on some business. As usual, I saw something interesting on the way. As I drew near to a fine, big house, I saw a woman entering it in a very gingerly man-

ner, so, as I came in front of the house I looked to see what was in her pathway. It was the stable, which had not yet been cleaned, and in it stood a great big black buffalo—the dairy for the family! She almost filled her apartment! And this was what I had always thought was the front hall of this fine house!

Your family here is much as usual except for a little itch now and again. It has been rampant in the Panjab for two or three years, and we have, at least, our full share of it.

This winter we have only 150 boarders, whereas before summer vacation we had 184. Lack of money caused the decrease in part, and raised fees caused some of it. But we have enough, and more than enough, when it comes to training them.

Since school opened in September the teachers and I have been meeting for a half hour of prayer each evening, especially for our school and local congregation. Join with us, as we are in desperate need of quickening from on high.

My faith in prayer has been much quickened. Last April I had an orphan girl married, who had been a very successful nurse for several years. After ten days of married life she left her husband with all she possessed. Some people tried to persuade her to return to her home, and many began to pray for her; after eight months, prayer brought her back.

A Mohammedan boy, who passed our 4th class and is now in the 9th class of the local H. S., comes to me frequently saying that he wishes to become a Christian. Pray for him and for another young Mohammedan inquirer of this town. A young lawyer also seems to be interested, but can not say that he is an inquirer. Through your prayer help, he may become one.

Pray for the few girls in the school who are faithfully working and praying away in order to learn to be truthful.

May the Lord richly bless you this year of 1939.

Very sincerely yours,
Dora B. Whitely.

SOME AIMS

Does your society have any plans in mind for having a more fruitful organization? Or, is it going along blindly with nothing very definite in attempt? Hear what a society in the far west—the Circle in Stewart Memorial Church, San Francisco—has as its aim:—"To develop a richer, broader prayer fellowship; to have every member active, and to present missions in such a way that the members may be well informed." They feel that prayer and a knowledge of the need will result in increased giving. As a final aim,—"Above everything, we aim to lift up and honor our Master that in all things He may have first place."

The Fresno, California, Circle has as its motto, "Jesus first; others second; I'm third."

From a society outside the denomination comes a five-point aim: —

1. An invigorating spiritual life.
2. A stimulating intellectual life.
3. An adequate social life.
4. Abundant opportunity for service.
5. A financial policy which shall be adequate, challenging, and dignified.

INITIAL Y.W.M.S. CONFERENCE OF HUDSON PRESBYTERIAL

Suppose that we could step on a magic carpet which would carry us back to the Young Women's Missionary Society Conference of Saturday afternoon and evening, January 28, 1939. Suppose, further, that we could step on our magic carpet and be transported to some of our mission fields. (Seventy-six were present, representing seven churches.)

Let us first look in on the initial conference being held at the Palisade Avenue U. P. Church of Union City,

N. J. Rev. T. Milton Scott, pastor. It is 3:15 in the afternoon and many young women are hurrying to and fro looking for a comfortable pew in order that they may enjoy the Devotional Service under the direction of the Young Women of Second Jersey City. Mrs. R. E. Walker leads out in a period of devotions called, "Sharing the Light."

Following this inspirational service let us look into the conference groups. Meeting in the choir loft we have Mrs. Aldridge of Lyndhurst, N. J. and a group interested in treasury work. Should we be able to look inside the pastor's study we would witness Mrs. F. J. Scott of Newark, N. J. talking to some young women who are especially interested in "Program and Work." We would better not tarry too long for there are still a few other conferences to look in upon. Mrs. J. C. White of West 44th Street, New York, is leading a conference on "Prayer Groups," while Mrs. R. E. Walker leads one on "Others." Another conference is in session regarding "Thank Offering" led by Mrs. M. Clarke of Weehawken, N. J., and still another under the guidance of Mrs. C. Hellier, West New York, N. J., on "Efficiency and Tithing."

A group from our West 44th Street, New York, church next ask us to step on the magic carpet and have as our destination the tent of an itinerant medical missionary in India. Upon our arrival in India we witness an experience in the daily life of this missionary. For our enlightenment West 44th Street informs us that this incident is called "Through The Dark." From India we once again hurry back to Palisade Avenue in time for Quiet Hour being led by Mrs. E. Dunne of Lyndhurst, N. J.

Now it is time for supper, Mrs. T. Milton Scott, acting as toastmistress and presiding officer of the evening. Everyone is hungry but more than that everyone is anxious to get the tables dressed to represent a chosen mission field. It is remarkable how speedily our young women dress their tables and we may now see them proudly taking part in the "Grand March" around the tables.

When we reach Warm Springs, Oregon, we meet Miss Mary Geyer of West 44th Street, New York, who is telling a story about the Indians with whom our missionaries work.

In the Sudan we are just in time to hear a letter being read in regard to the paper shower which the missionary groups of Hudson gave to Mr. and Mrs. Finley before they sailed last August for the Sudan. We may also see one or two women dressed in native costume.

A prayer is being spoken when we look in at our Negro missions. It is a prayer of supplication for forgiveness of sins.

The mountain people are very happy so when we arrive in Kentucky we hear them singing a few joyful mountain songs. The singers jubilantly render two selections for us.

The most important trip of the day is the one we make to China. There we hear a startling message from Miss Christina Wang, who is the principal of a high school in Amoy, China. (At present Miss Wang is studying at the Biblical Seminary in New York City.) Her talk was the climax of the conference and was a real challenge and inspiration to all of us who were fortunate enough to hear it, the thought being "Are You God's Chosen Vessel?"

Miss Wang is an especially charming young woman with a rare sense of humor and a beautiful smile. Not only by her words, but by the winsomeness of her disposition and example of her own life did she hold her audience spellbound.

We sincerely trust that this initial conference is but a foretaste of many more such in the future.

NOTE:—An unusual occurrence,—two accounts of the above conference,—one by Ruth Long of Hope Chapel, Jersey City, and one by Margaret MacKinnon of the Newark church, came in. We have endeavored to give credit to both young women, as the same thoughts were in the minds

Girls' Circle Program

MISS HELEN JOHNSTON 506 Woodbine, S. E., Warren, Ohio

OUR NEGRO NEIGHBORS

Since we observe Mother's Day in May why not honor her at the May meeting of your Circle—prepare a dinner in her honor (being sure, of course, that the girls make *all* the preparations and the Mothers are really the guests.) For a menu and program use small colored folders blending with your general scheme. On the front paste a circle of gold or silver foil two or three inches in diameter. (Purchase metal foil with a bright enough finish to reflect your image.) Beneath print:

"They don't come any sweeter
And they don't come any better;
There never was another more
sincere.
Now if you'd like to meet her,
If you've not already met her,
Take a look into this mirror—
Mother, dear!"

Secure, if you can, a trio or quartet of colored girls or young women to give a brief program of Spirituals between the dinner and your program. If dinner seems too large an undertaking a tea or reception may be substituted.

Cover any large volume with a bright blue paper covering bearing the title, "Understanding." This book is used by each speaker. It may be held in the hand, referred to during the talk, or simply displayed in a prominent place, together with the Bible and a very small book covered with similar paper but lettered, "Prejudice."

CHAIRMAN:—If the folks next door, or those living across the street, were visited by some misfortune would you be first in doing something to bring aid and comfort? Or are you too busy getting ready to entertain Girls' Circle next week? Perhaps because they are such close neighbors you feel obligated to, at least, inquire about them; but if they lived in the next block, would you? Of course if they attend your church, your school; or if your mothers both belong to the Social Study Club—then you would certainly be eager to help. If the unfortunate one was someone like Susan, who works by the day for the Joneses, how high would your interest be?

CO-CHAIRMAN:—Your questions are challenging to all of us for I am sure each has at some time been guilty of biased opinion because of position and color. How like the snail we are in our narrow selfish living. Prejudice is really so small after all. (Indicate book) I do wish we might enjoy a larger vision and love all those around us.

CHAIRMAN:—The words of Jesus, "A new commandment I give unto you, that ye love one another; even as I have loved you," should make us understand that it is God's will that we love and appreciate our fellowmen for in Acts 10:34 we read "of a truth I perceive that God is no respecter of persons."

CO-CHAIRMAN: — With Christian motives (indicating the Bible) prompting our action let us then try in a short while to get a better appreciation of our Negro neighbors.

FIRST SPEAKER (using articles on Racial Understanding and Cooperation, pp. 435-441 in this magazine):—Give briefly the background of the American Negro in his battle against great odds. Tell how Christ has helped him, how the Churches "in picturing the true conditions, and pointing a way to social justice for these unfortunate victims of a reckless age, are bases for future building." (*A Preface to Racial Understanding*, by C. S. Johnson, may be used for additional material.)

CHAIRMAN:—Are we as United Presbyterians doing anything for our colored brothers?

SECOND SPEAKER:—Tells of Our United Presbyterian Co-Laborers. (p. 444.)

CO-CHAIRMAN:—The late William Green Wilson wrote:

IF YOU COULD HE'P JES' ONE

It's a splendid thing to wo'k wid God—
To be used in His Great Plan
To he'p some strugglin' brudder rise
In his fight to be a man.

An' if along life's busy way,
You stop an' he'p jes' one,
I b'lieve de Good Lo'd ahfter while
Will say to you, "Well done."

For a cup o' water in His Name
Shall not lose its rewa'd;
An' if you he'p de leastes' man,
You'll he'p de Blessed Lo'd.

But if you will not heed his cry,
An' fail his need to see,
Remembah dat de Master said,
"Ye did it not to me."

Close with a circle of prayers for a better racial understanding, the CHAIRMAN closing with the poet's

"Create in us the splendor that dawns when hearts are kind;
That knows not race nor color as boundaries of the mind;
That learns to value beauty, in heart, or brain, or soul,
And longs to bind God's children into one perfect whole."

During your Social Period one of the girls might read W. G. Wilson's "When Mother Tucked De Kiver Roun'," from his *Rhymes and Sketches from the Cabin Fireside.*

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed the bread when the crowd he fed
On the grassy mountainside;
He borrowed the dish of broken fish
With which he satisfied;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed a room on his way to the tomb
The passover Lamb to eat;
They borrowed a cave for him a grave,
They borrowed a winding sheet;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

The thorns on his head were worn in my stead.
For me the Saviour died;
For guilt of my sin the nails drove in
When him they crucified;
Though the crown that he wore and the cross that he bore
Were his own—
They were rightly mine.

L. M. Hollingsworth.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

THYNE INSTITUTE
Chase City, Va.

Our enrollment in the dormitories is the best this year that it has been for years. We have had forty-three enrolled. Our enrollment in the whole school is also larger. The work, however, gets more difficult each year, because so many are promoted from the elementary schools who are not prepared for High School. We take them and do the best we can with them.

The religious part of the work is very satisfactory. The young people have better meetings than usual. Their interest in Sabbath School and prayer meeting is good. The boarding students are younger than they used to be, but I think that they are as good as they were in former years. All of them will take part in young people's work.

The teachers whom the Women's Board supports are doing splendid work. All have had experience. Mr. Jones is a splendid young man, and knows how to deal with the boys. We are fortunate in securing him.

F. W. Wilson.

HOME ECONOMICS AT THYNE

Preparing food, either for sale or for a treat for the girls after it has been earned, makes the work enjoyable for all of us.

The equipment which was purchased for Home Economics has been most useful. I wonder now how we ever got along without it.

All this week we are to make ready such things as can be sold for a penny with possibly some nickel portions. Many of the girls, I fear, rush away to school with little or no breakfast. For that reason the sale of inexpensive foods to students at noon meets with good response and fills a real need.

We ask for an interest in your prayers, that the work may be efficient and that the girls may be blessed in their individual lives.

Anna Rutherford.

MILLER'S FERRY, ALABAMA

After several efforts we were able to secure two NYA projects. One for the girls and one for boys, each calling for sixty girls and sixty boys. They alternate every two weeks, thirty of each being on duty at a time. These young people go to school a day and work a day. The girls are taking plain sewing, preparing and serving meals, mattress making, hospital training, and instructions in how to take care of the home in general. They are making much progress under the Supervision of Mrs. Julia L. Brooks. The boys are building an auditorium. It means so much to have these young people come here for instruction under this religious influence.

Negro History Week was celebrated, by holding a short program each morning in connection with our chapel exercise.

World day of prayer was observed Feb. 24. The Women's Missionary Society conducted it in connection with our chapel exercises.

We were glad to have the Knoxville College quartet with us recently. They are a group of fine young men, and can render an excellent program. We are sure that they will have great success under the management of Mr. Paul A. Napier.

February 26 was observed as Recognition Day for Mrs. C. H. Johnson. This was in honor of the great work that she has done here, and also the great interest that she still has in our work. Just recently she gave us a piano, and other furniture. The Women's Missionary Society has just placed enlarged pictures of Dr. and Mrs. Johnson in our chapel, in order

that our people can always see the pictures of the ones they hold so dear.

N. D. Williams.

CAMDEN, ALABAMA

Our Evangelistic meeting at Miller's Ferry during the month is the outstanding event in our field. The preparatory services were notable in that for one week we were able to secure the service of four white pastors of the city of Camden to preach for us. All of them fine types of Christian men who have a full vision of Christ and his attitude toward the races of men. Last year these same men gave us the same service at Camden. I have had them for three reasons. 1st.—Because they are good Christians and good preachers. 2nd. —Because I want my own people to know that right here in the South there are many white people who are in heart and spirit friendly to our highest and best interests. 3rd. — Because we want the white people of the South to know the better side of the Negro and the type of work that is being fostered for them.

The more I know of the South, the more I appreciate the terrible situation of the Negro here. He is an economic slave and needs emancipation as much now as did the slaves of the '50s. But I also learn of the forces that are working for the changing of this awful condition among the Southern people themselves. Slowly but surely this problem will be solved by the Church of Jesus Christ in America.

For the revival services which began on the 16th we secured Rev. I. H. Bonner, a graduate of Millers' Ferry, and immediate successor to Dr. C. H. Johnson as Principal and pastor at Millers' Ferry. He is now a candidate for the Bishopric of the A.M.E. Church. He gave us unusually good service. Twenty-five took a stand for Christ. And on Communion Sabbath five united with our congregation.

Present at Bible School in all the fields for the month 702, and at Church services 321. The attendance at day school has been the best I have seen for the winter in any previous year.

D. F. White.

EASTER

(With Apologies to Phillips Brooks)

Everywhere, everywhere, Easter today!
Easter—Resurrection, the Truth and the Life,
Easter and hope from all care and strife,
Easter and God and all we hold dear,
Easter—proclaim it for all earth to hear.
Easter for Egypt, for India, Sudan,
Easter for every color of man.
Easter, let's tell His praises abroad,
Easter, our Easter, our Father, our God.
Let us spread the glad tidings—
So the whole world may say—
Everywhere, everywhere, Easter Today.

Nina S. Britain.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

THE FIELD SECRETARY VISITS INDIANA

"The winter is past — the time of the singing of birds is come"—. Flowers and blossoms are beginning to show new life after the long sleep. February's ice and snow and wind and rain and flood are past— along with the month's work. A great month it has been with God's people in Indiana presbytery. We traveled about one thousand miles in the itinerary and talked nineteen times in the various churches and organizations. Starting on the Sabbath morning of February twelfth in the Witherspoon Sabbath School and Church, (with dinner afterwards with Mr. and Mrs. Youree, a fellowship that will not be forgotten) of Indianapolis and in the evening a talk to a most interesting group of Young People representing three societies of Woodruff Avenue church, and again to the evening congregation of that church, we ended the trek at Idaville, speaking first to all the children of grades and High School, then to a group of men and women in the hospitable home of Mr. and Mrs. C. S. Sharp, pastor of the Idaville congregation, on February the twenty-eighth.

There was a break in the itinerary as planned at Bloomington, and an enforced rest of several days when Flu gave me a warm greeting. The marvellous kindness and hospitality of Miss Mary Harbison and Miss Towdy and that of the young doctor who drove away the Flu, also that of the pastor of the church, the Women's Missionary Society— who sent exquisite flowers to brighten the room—and other friends, will never be forgotten. Some appointments had to be cancelled; we are very sorry for that and hope to sometime be able to return and visit the places left out.

One great day was "The World Day of Prayer" at Milroy. Another an afternoon spent with the Misses Mary Logan and Lena Brotherston, both old friends in India. An evening at Spring Hill with Mr. and Mrs. Robert Smith and their people; the Sabbath with Dr. and Mrs. A. W. Jamieson and the Rushville people and the evening with Mr. and Mrs. Chas. McClung and their people at Salem.

May God follow with His blessing all our meetings that we ourselves may be revived and quickened. Now that the time is here for house cleaning, garden making and all the extras besides the daily tasks, let us each one stop for a few minutes each morning at 10 o'clock and "Rest in the Lord," and be refreshed, and pray that wherever God's word is taught and preached new life may come to men and women, young people, girls and boys and little children the world around.

Sallie E. Dickey.

CAN CHRISTIANS BIND THE WORLD TOGETHER? The only answer is: we can try. The National Committee of Church Women challenges the 77,000 communities in the U. S. to unite in a nation-wide observance of the May Luncheon May 4, 1939. Last year 441 communities united in such a luncheon.

Such a gathering helps to bind closer together the Christian women in the fellowship of a common task. For suggestions write The National Committee of Church Women, Room 63, 297 Fourth Avenue, New York, N. Y.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Meet My Friend:

Mourning Dove

(Christine Galler)

Mourning Dove (Christine Galler)

Mourning Dove spent a great deal of her life in study and writing; she was the author of many books on Indian life and Nature.

The Indians never had any story books, but they had story-tellers. All the stories were told during the winter. The Indians would gather around the story-teller during the long evenings, who probably would begin with a song, then start the story, and before midnight he would stop and lunch would be served. Lunch consisted of jerked venison or dried salmon, salmon sugar, foam-berries or dried huckleberries, Indian hardtack, and Indian bread. After this the story-teller would continue until midnight, then every one would go to bed. The next night he would start where he left off and sometimes it would take many days and even

weeks to tell one story. He would rest one day in each week. The days of the week were known by their numbers such as: first-day, second-day and so on.

In those days the Indians had wonderful memories, for one year later every one who heard the story could repeat it word for word. But now they keep their memories in their pockets; they will write something and put it in their pockets and forget all about it.

Mourning Dove wrote some of these stories in her books, and she spent the last year of her life in the service of the Master. Although just a new convert she was a hard worker in spreading the Gospel message of Christ, and was a great blessing to the Indians and others. She passed away one year ago.

Edward J. Sam.

Yakima, Wash.

YAKIMA INDIANS ON THE WAR-PATH

Taking six of my workers with me, we Yakima Indians went on the war-path, not against flesh and blood, but against sin. We were not armed with our scalping knives, "tommy-hawks," and bows and arrows, but we were armed with the Sword of the Spirit which is the Word of God. These that have gone with me on this trip have learned much and have now a greater determination to go on in the Lord's work. They took active part in every service we held. At Wellpinit among the Indians, we held two services a day for two weeks and one Sabbath we were in the First, Second, and Third U. P. Churches in Spokane and we spoke in other churches. Many are now realizing that the Indians are a much neglected people; we told them about the sad condition that is among them. I hope and pray that through our efforts they may get a greater interest in the Indian work. The doctor gave me orders to rest for a few days, and I rested by taking my workers with me on this trip, and it did me lots of good.

Edward J. Sam.

OUR NEW INDIAN MISSION

A dedicatory service was held at our new mission on February 5, 1939. The mission is located at McKinley about four miles west of Toppenish, Washington. Since the McKinley school-house is very near and this building was formerly the McKinley Grange Hall, the name is known all over the valley and it seemed best to call the mission the "McKinley Indian Mission."

Rev. G. G. Wilson of the Home Mission Committee of Puget Sound Presbytery has been very active in this project for the Yakima Indians and is very hopeful for this work under Mr. Sam's leadership. In a recent letter from him he tells about the service. The Indians take their dinner and hold all-day meetings. Mrs. S. W. Joe has taken charge of the kitchen at the Chapel and has been very faithful and efficient. She is assisted by the young women, who go to work cheerfully clearing the tables and doing the dishes. Often the men help, and with many hands the work is soon done and all are ready for the services. The reason that they have their dinner at the Chapel is because so many come from a distance for the meetings. Mr. Sam himself lives twenty miles away.

To the service the members of the committee together with representatives from Granger and Prosser came, while the praise service was being held. Lillian Waterman led the singing with her beautiful, clear voice and proved an excellent leader. Rev. F. H. McMeekin of Prosser read a portion of Matthew 16 and Rev. G. G. Wilson preached the sermon from Christ's words in the 18th verse—"Upon this rock will I build my church, and the gates of hell shall not prevail against it." Dr. W. R. Sawhill led in the prayer of dedi-

(Continued on page 492)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

MAY

Miss Flora Jameson .....May 13
Miss Dora Mason .....May 16
Miss Lois D. Kingan.....May 23
Miss E. Verna Pillow.....May 27
Miss Ray Huffman, R.N.....May 27

MY DAILY STRENGTH

I take Thy promise, Lord, in all its length
And depth and fulness, as my daily strength;
Into life's future, fearless, I may gaze,
For Thou, O Christ, art with me all the days.
Days may be coming fraught with loss and change,
New scenes surround my life, and faces strange;
I thank Thee that no day can ever break
When Thou, my Lord, wilt leave me or forsake.
—Selected.

THE CONFERENCE

Representatives of the Foreign Board met with the Women's Board in an all-day Conference on March 9 in the Board Rooms in Pittsburgh. Many important phases of the work in our four fields across the sea in which both Boards are vitally interested were discussed at length in view of changed conditions in these countries and the shortage of workers and funds. No definite actions were taken but helpful suggestions were made that may bear fruit in the future.

Mrs. J. B. Hill, our Treasurer, and Mrs. O. H. Milligan were not able to be present because of accidents in their respective homes. Mrs. Hill is now in Columbia Hospital with a broken leg while Mrs. Milligan broke a bone in her foot and has been confined to a wheelchair. They, as well as two other members of our Board, were greatly missed in the Conference.

EGYPT

We remember that last year Miss Margaret Bell was laid up in Tanta Hospital with a broken leg and we were glad to know she was able to get back to her work in Fayoum. Some time ago she went to Tanta for a week-end so the doctor could see how she was walking. He was pleased, but gave this prescription: "Don't do it again!" Miss Bell took with her Nellie, one of their little boarding school girls. Her people were from among the village Christians; her father lost his job and cannot get work. Nellie had enlarged tonsils and adenoids and was so anemic that the doctor could not operate until she was built up somewhat. She was left in the hospital and was later operated on with good success.

Mrs. Seiver and Miss Bell had a Christmas party for their few boarding school girls, the Egyptian teachers and Bible Women, including a few volunteer workers. They did not give presents to the grown-ups but gave them nice favors of some kind. The little children each received a present and were most happy, especially four of the little girls who had never had dolls before. They were "walking on air" as they went from one person to another to display their treasures. They were almost too happy to settle down to singing the Christmas carols or listen to the prayer before they separated. Later in the evening the dolls had to be kissed again before they could be put away. On Christmas Day they had the Sacrament of the Lord's Supper in the church and had Elizabeth, a girl who had been born blind, come into the service. She is not in school this year but is trying to work as a Bible Woman in her own village. On Tuesday, December 27, they had their school Christmas program and White Gift. The pupils were so happy and all did well. The chapel and adjoining room were just packed with fond

parents. The White Gift amounted to almost $30.00.

Reports tell that the annual Prayer Conference and Association meetings held in Assiut the first week in January were most blessed times of fellowship with the Lord and the missionaries felt refreshed for the tasks ahead. New missionaries are greatly needed, both men and women; there were not enough workers to give the needed help in some of the schools. They keenly feel the need of our prayers.

At the close of a missionary's first term it is the custom of the Missionary Associations in all our fields to vote on her return to the field after furlough. We are happy to say the vote of the Mission in Egypt was unanimous for the return of Miss Beth Wilson. Her term had been extended one year because of the scarcity of workers.

Miss Hazel Anderson, who was appointed last year and has been studying language with the other new missionaries, writes of her happiness in her new appointment. She is to go to Luxor School next Fall to help Miss Ida Whiteside. Miss Anderson spent a year there as a short term teacher earlier and is very fond of the people who are simple and old-fashioned, fine and earnest. During the time of her studies in Cairo this year she goes out once a week in the afternoon with a Bible Woman to listen as the lesson is presented. This Bible Woman is a girl who went to school to Miss Anderson in Luxor.

The work of the Bible Women in Cairo is going on very well and they are kept very busy trying to get around the different sections of that large city. They expected to observe the World Day of Prayer in nearly every church and were also looking forward to the Thank Offering meeting and the Presbyterial to be held in Tanta. There will probably be a larger delegation attending than last year.

We are happy to know that at the communion season in Assiut College the missionaries had the joy of seeing sixty-one young people come out publicly for Christ. It is a group of unusual importance for from it will come the leaders of the Egyptian Church of tomorrow, not only pastors and teachers, but elders and lay workers.

The young king, Farouk the First, visited Assiut lately. One writes: "The art of staging a celebration like this is one in which the Egyptians are past-masters. Gorgeous tents of colorful needlework, arches over the streets in imitation of the pylons of ancient temples and looking as substantial as though of Assuan granite (though made only of three-ply), flags and pennants by the thousand, brilliant electric displays, and crowds of cheering students—all have had a part in the preparations. If we Christians were half as diligent in preparing the way for our Heavenly King, what an impulse it would give to His cause throughout the world! And how Egypt — and the world— need Him!"

THE SUDAN

Some years ago the Association asked that a building be erected for the Bible Women in Khartum North, but it did not seem possible to build at that time. Later money was sent over to buy a small plot of ground that was close to the Girls' School compound but as the price then asked for this land was high it was not purchased. Just recently the Mission has been able to secure this lot, thus completing the School compound, and asked for permission to build the Home for Bible Women in the center of the newly acquired plot. At its last meeting our Board granted the request and the building will be erected within the next month or two.

ETHIOPIA

The latest advices from Addis Ababa tell us that Dr. and Mrs. Cremer and family have been on a much needed vacation in Aden. Mr. Henry had his vacation in Egypt and re-

turned some time ago. While there, he had the good fortune to attend the Egyptian Association, along with a number of other visitors.

Miss Marjorie Faught and Miss Ruth Nichol have remained a full year over their regular term before planning for furlough in America but feel glad they stayed. As they look back over this extra year, they say it has been a very worthwhile year in all branches of the work. They are looking forward eagerly to the trip home and to seeing dear ones again and yet, as the time for leaving draws near, they feel sad as their return to the work in Addis Ababa is uncertain. The missionaries who are remaining on the field will not let the School close when Miss Nichol goes home. Although it will not be ideal, they feel it will be better to have it partially supervised than closed altogether. They ask prayer that this may be possible as they want the girls to get all the training they can.

One Sabbath morning the native evangelist from Sayo was ordained as a full-fledged minister of the gospel. As he has been in Addis Ababa for a number of weeks, our missionaries have seen his life and listened to his preaching and his earnest prayers. They have no doubt as to his sincerity and deep love for the Lord and for the souls of his fellowmen. Another young man came with him and was baptized on Sabbath night.

Let us pray that these converts may be upheld in their Christian life, that they may be a power among their fellowmen, and that the work in our hospital and school may be continued if it is the Lord's will.

INDIA

Several of our missionaries are planning to come home on furlough. Miss Evva Hartig, who delayed her furlough a year until some nurse could take her place in Jhelum Hospital, sailed from Bombay on January 3. She stopped in Egypt for a month to visit Miss Elizabeth McKibben, R.N., a classmate at Columbia Hospital whom she had not seen for years. In writing of a later visit in Palestine she said: "What a privilege! For years I had looked forward to spending a little time in the Holy Land. When I left India it seemed improbable that I could arrange for that but while in Cairo I learned from Miss Mary J. Campbell (a former missionary to India) that it would be possible to go to Palestine. Miss Campbell met Mrs. Ruth L. Walker and me in Lydda and took us to Jerusalem by carriage (trains do not run to Jerusalem in these days). It was wonderful to be there and see some of the places where the Saviour went."

"The Sialkot Mission News Notes" states that Miss Hartig certainly has earned her rest. A service ward and the veranda for which a Government grant of Rs. 1,000 was made were completed before she left Jhelum. Miss Elizabeth McConnell, R.N., has had charge of this work during the winter and Dr. Helen Sharp expects to take up her residence in the Good Samaritan Hospital in April. Miss Lillian McConnell is in charge of the evangelistic work in the city of Jhelum.

Two other Women's Board missionaries expect to leave India this Spring on regular furlough—Miss Hazel Bennett and Miss Evelyn Cathcart. Miss Olive Laing was to take over the school in Rawalpindi on March 1 as Miss Cathcart has arranged to sail from Karachi on March 19. She plans to go to Basra and will stop at Ur of the Chaldees and then Hillah —the modern site of Babylon. From there she continues by train to Bagdad and on to Damascus—a journey of twenty-four hours by bus across the desert. She will possibly go across Europe to England and sail from there, arriving in America early in May.

Miss Cathcart's school has an enrolment of three hundred sixty-one. They had a very nice Christmas season. One night they showed slides

on the Life of Christ for the schoolgirls and their mothers. These were shown under some difficulties as they have no room large enough to accommodate even all the schoolgirls. So they rolled the matting up in a number of classrooms and carried it out to the courtyard. It is not very large but all the girls can sit comfortably in it. They have several long, simple benches which a few can use; others sat on the ground. The girls recited Bible verses on about half of the pictures.

Two of the missionaries, Laura MacLachlan and Alice Hill, spent Christmas at Rawalpindi. They and all the teachers were entertained at dinner one night. The house was decorated for Christmas, using last year's tree, which had been grown in a Standard Oil tin and was a lovely size this year.

Another day they had a program at school just for the children. Every child was given an orange. (A week before Christmas Miss Cathcart had bought 529 oranges at about one cent each.) The next day there was a Christmas celebration for lepers and each of the women and children received an orange. The women also received a picture, either The Lost Sheep or The Good Shepherd, mounted on colored paper. The small boys each received a bag of marbles, the girls a string of beads, and the babies a rubber ball. There were seventy-five guests in all so the number of oranges was greatly reduced. Miss Cathcart taught her leper class as usual on Sabbath, Christmas Day.

One of Miss Cathcart's teachers was married a year ago to Dr. John Samuel and they now have a young son, born on January 7. Mrs. Mary Samuel, whom many of you met when visiting America in 1927, is now a grandmother. She went to Taxila to see her new grandson.

"The Sialkot News Notes" as usual closes with a request for prayer on many subjects, some of which are: "Pray that the missionaries and pastors may have a new sense of stewardship and that they may teach it with conviction; that our people may become true stewards of what God has entrusted to their care; Pray for more of that earnestness in prayer which says, 'I will not let Thee go except Thou bless me;' That the spoken and written Word may find lodgment in the hearts of the people to whom we go; Pray for ourselves that we may have His Spirit in us that we may do His will daily."

Let us who are in America join our missionaries in these prayers that God may bless our work, not only in India but in all our fields.

APPRECIATION OF FIELD SECRETARY

120 Verbena Ave.,
Floral Park, L. I., N. Y.
March 6, 1939.

Mrs. J. D. Sands, President,
Board of Directors of the W.G.M.S.,
9th Street, Pittsburgh, Pa.

My dear Mrs. Sands:—

I have been reading the articles in *The Womens Missionary Magazine* written by our Field Secretary, Miss Sallie Dickey, regarding her trips through the different Presbyterials, and have surely enjoyed them.

I have felt for some time that I would like the members of Our Board to hear something about Miss Dickey's work direct from the field, so I am writing to tell you some of the apparent results of her work in New York Presbyterial.

Miss Dickey spoke in every Church in our Presbyterial—and in some of them two or three times—and never failed to be in her place at the appointed time, day or night; rain or shine. She was speaking in one of our Churches the very afternoon of the dreadful hurricane on Long Island.

I acted as guide and chauffeur to Miss Dickey on most of her trips, and I never tired of listening to her talks; they were helpful and instruc-

(Continued on page 493)

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special for the year 1938-1939 *is the support of Bible Women in India. The amount asked is* $2,000.00.

A STORY FOR JUNIORS

"OH FUDGE!"

Fanny Farmer was the very wide-awake daughter of a missionary, and she was trying to persuade her cousin, Jim Fairweather, of the importance of foreign missions. But Jim was not interested, and finally this is what he said:

"No dark-skinned people for me, thank you! Brown or black, both alike to me; I don't like their race and I don't like their color. None of those chocolate-colored folks are ever anything but a perfect waste of missionary money. Might as well chuck your dollars into the river!"

"Chocolate-colored!" gasped Fanny. "But you aren't so narrow that you think the color of a person's skin makes any difference, are you? Why, skin is such an unimportant thing—just a few yards of cuticle stretched over a few bones—the same kind of bones you have yourself, James Timothy Fairweather. Couldn't I be just as fine a girl in a chocolate-colored dress as in a white dress? Skin's only a dress after all."

"Oh fudge!" quoth Mr. James Timothy Fairweather, loftily.

Fanny Farmer went home and poked the fire in her fireplace in a great state of indignation. "Narrow-minded child!" said she to the andirons. "Ignorant infant!" said she to the poker. "Blind as a bat!" said she to the shovel. Things were looking bad for Jim when the telephone rang.

It was her chum. "Did you hear the news? Jim Fairweather has just broken his leg, practicing on the baseball field. The ground was all soggy and he fell—"

It was then that Fanny, thinking of the long hours Jim would have to lie on his back, had a sudden thought. Now was the time to get even with him for that abominable "Oh fudge!" She would make him eat his words.

Yes, literally eat his words. Saying that he had no use for chocolate-colored people! What about chocolate-colored candies? Well, she would see. So she retired to the kitchen. And soon from that room there issued the most tantalizing and delectable odors as she boiled and stirred, boiled and stirred, and finally cut her chocolate fudge into enormous chunks, fit for a giant. These she wrapped separately in waxed paper. After that she dashed here and there through the house collecting reading matter, and then she sat down and wrote a short letter.

A little later Jim's mother came upstairs with a curiously-shaped package, wrapped in brown, labelled:

"Oh fudge! Being assorted chocolates, cooked by a certain Fanny Farmer to open the eyes of a blind cousin. Digest contents. More to arrive later."

"Well, what do you know about this?" chuckled Jim, unwrapping the parcel, and gobbling the contents in three greedy gulps. Then he saw that a leaflet had been enclosed called "Nandamah." Having nothing else to do, Jim read the leaflet carefully through twice.

Nandamah was a chocolate-colored girl of India. Her grandparents were outcastes, belonging to those fifty million Hindus who go about like shadows—so despised they have to live outside the village walls; so unholy that their shadows must not

fall on any caste man; so poor that they must feed upon refuse picked up outside the village. But Nandamah's grandparents were converted to Christianity, her parents were educated at the mission school, and Nandamah—small, shy, brown, but brave, decided she would learn to be a doctor. She had never been away from home in her life, but she traveled several hundred miles from Nellore, in South India, up to Ludhiana Medical School. Not one word of this northern language could she speak; she had to learn a totally new tongue in order to take her medical course. But she did it! And, later, when Nandamah, a full-fledged doctor, came to New York to take post-graduate medical study, she charmed everybody by her grace and loveliness. When Jim had finished his second reading of the leaflet, he said an odd thing: "Well, you've got to hand it to her for grit! Honest Injun, I wouldn't have the nerve to go through college in a foreign language."

The fudge, you see, was going to his heart! And he began to wonder hopefully when "more to arrive later" was to be expected. Promptly at two o'clock the doorbell rang, and mother arrived with instalment number two, labelled: "Oh fudge! Even if you have no use for chocolate-colored people won't you read this true account of Pandita Ramabai? She's somebody everybody who is anybody ought to know about."

"This means yours truly," said Jim, happily, sucking lusciously on an enormous slice of fudge, as he read the human miracle of another brown woman, whose high-caste father had taught his little daughter to read. She was married as a tiny girl, but her husband died, leaving her that most utterly despised and outcaste of all people in India—a widow. But, in spite of her shaven head and her one scant meal a day, Ramabai read the sacred Hindu writings until her brilliancy earned her the high title of "Pundita"—Learned Scholar—the only woman in all India to hold it. And then she became a Christian, and on a farm at Poona, started a school for other poor little child widows. The school grew until there were two thousand child widows on the farm. About this time a terrible famine arose, and Ramabai had no money. But she trusted God for the support of these children. She would pray. And God would answer always! It was such remarkable help that they kept a book. On the left hand side of the book they recorded the prayer, with the date and hour when it was made; on the opposite page the answer. Again and again the postmark would show that at the very hour they were praying God was telling some far-away friend to send them the gift that would exactly suit their need. Her school was simplicity itself, yet from out its doors went girls, equipped with happiness and knowledge, ready to be lights in the darkness of India.

"What a woman!" said James Fairweather to his mother. "Could you dare to care for two thousand persons every day without a penny in your pocket?"

You can see for yourself what was happening. Fanny slaving away merrily in her house, Jim reading and munching away merrily over at his house. It was all very interesting and yet, would you believe it? When the third batch arrived at five o'clock, Jim ate the fudge—oh yes, trust Jim—but actually he looked first to see who the new brown heroine was to be. And the heroine was a hero, Sadhu Sundar Singh. As Fanny wrote: "Oh fudge, if you've no use for people with brown skins, what are you going to do about Sadhu Sundar Singh? Your cousin is worried!"

But she needn't have worried. For here was one of the most astonishing stories about a boy of fifteen—Singh, by the way, means Lion—born in a home of great wealth and luxury, with a wonderful mother who led him to believe that a life of a saint

or sadhu, was to be his highest ambition.

As a little boy he had come to know about the Bible because he had been sent to the Christian school in the village, but had refused to stay there, because the religion they taught was so different from his own. When he was fifteen he took a Bible, soaked it in oil, and burned it; and he persuaded everyone he knew to throw stones at Christian preachers. But he was very unhappy, and one day he heard a voice saying: "Why do you persecute me? You were praying for the right way. Why don't you take it?"

That is how he became a Christian. His family used every influence to persuade him to give up his new faith. They offered him great wealth. They threatened him. Then they persecuted him; and, finally, when all efforts failed, they disowned him and ordered him to leave home. Some of them even gave him poisoned food for his journey. Only a boy! And the first night away from home, he spent shivering under a tree. Yet he says: "Yesterday and before that I used to live in the midst of luxury; but now I am shivering, hungry and thirsty, without shelter, or warm clothes, or food." But he says he remembered that night as "my first night in heaven."

Jim did not say "Oh fudge!" He, too, was fifteen. He wondered what he would do in similar circumstances —Sundar Singh, fearless as the lion he was named for, set out to be a Christian saint. He wore a saffron yellow robe such as Hindu holy men wear, and went about among the villages of India preaching and teaching. He sold his possessions and took only his Bible with him. When people would let him sleep in their homes, he accepted their hospitality. When they would not, he slept under the stars. When the people discovered he was a Christian Sadhu, they sometimes threw stones, but his beautiful spirit about such persecution made a great impression on all who saw it. There is such sweetness and love and fearlessness in his face that he is irresistible wherever he goes—in Tibet, Japan, China, America, England. In all Christian history no man has followed so literally in the footsteps of the Master, often with no place to lay his head, tired, dusty, barefooted, year in and year out, telling God's story.

Jim laid down the half piece of fudge he had forgotten to eat. He took a pencil and printed as best he could, being flat on his back: "Fanny, I take it all back. I didn't know what I was talking about when I said that about brown people. My hat's off to them all, thanks to you. I'm mighty glad I said 'Oh fudge.' Three pieces of yours and I'm a new fellow. Have you any more stories to send to your poor ignorant cousin Jim?"

"I think," said Fanny triumphantly, when she read this note, "he's becoming quite chocolate-coated!" Which is the reason Jim is known today as the Chocolate Soldier, a boy eager to help the King win new victories against sin and ignorance in the world, but especially in those parts where the brown people live. "Because, you see, they seem to want God harder and to serve Him better than any other people I ever heard of."

—*Margaret Applegarth* (Adapted)
World Friends. Used by permission.

PRESBYTERIAL REPORTING DELEGATES TO THE W. G. M. S. SINCE FEB. 5

February 9, 1939	Steubenville	February 20, 1939	Cleveland
February 10, 1939	Keokuk	February 25, 1939	Hudson
February 20, 1939	Vermont	February 28, 1939	Butler
February 20, 1939	Xenia	March 4, 1939	Nebraska

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

FLASH

On August 1, 1939 the city of Bombay, India, will have prohibition within its limits at the decree of the provincial government controlled by the Indian Congress Party. Thus the plan of prohibition for India within three years is a step nearer becoming a reality.

FLASH

The National Broadcasting Company which never permitted advertising of whiskey on its programs has now banned the advertising of beer and wine over its network. This company has also inaugurated a new department devoted to religious activities.
N. B. *Write and commend National Broadcasting for these very fine steps.*

FLASH

New leaflets:
Marihuana, "The Killer Drug"
Eminent Authorities vs. Alcohol In Medicine
Steps To Prosperity
But The State Got The Revenue

FLASH

New Plays:
The Case Against Beer—a very short play with scene laid in a grocery store.
Looking Ahead—This is a very good one-act play with three scenes, describing the dramatic experiences of a young couple who differ in their ideas about the value of abstinence from liquor.
IMPORTANT—We will send a sample of this play free but sufficient copies to produce it must be paid for at the rate of 3 for 50c.

FLASH

Small poster, in color, "Condition Counts," good for Juniors and young people.

INDIAN MISSIONS

(Continued from page 484)

cation. Then followed some fellowship greetings; from the local committee came words of encouragement and appreciation of the work the Indians are doing; and then the Indians told of their joy in the Christian religion, and their gratitude to their white friends for what is being done for them. Chief Joseph Charlie, a patriarch among them, now 76 years old, spoke through an interpreter of his appreciation of the Women's Board who make the work possible, and spoke very feelingly of Rev. Mr. Wilson who has been their friend and the moving spirit in this work among the Yakima Indians—"Brother Wilson's voice is to me like the singing of a bird in the Springtime."

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

STUDY BOOKS FOR 1939-1940

Foreign—adult—*Book on Egypt* by Miss Davida Finney of our Egypt Mission. Title and price not yet determined.

Interdenominational books—

Through Tragedy to Triumph: The World Church in the World Crisis—Basil Mathews. Ready June 1. Cloth $1, Paper 60 cents.

Women and the Way: Christ and the World's Womanhood—A symposium by twelve outstanding women. Cloth $1, Paper 50 cents.

Home—adult—*Along Indian Trails*—Compiled by Elizabeth Nelson McBride, Secretary of American Work of Women's Board of W. G. M. S. 35 cents.

Interdenominal Book—

Homeland Harvest — Arthur H. Limouze. Ready April 15. Cloth $1, Paper 60 cents.

Cocrses for Leaders based on Through Tragedy to Triumph and Homeland Harvest will be available by June 1 at 25 cents each.

How to Use Women and the Way will be ready April 15 at 10 cents.

To supplement our study on Egypt we are to have new leaflets and also a Map of Egypt. These will be supplies you cannot afford to be without. Titles and prices will be announced later.

PRAYER CYCLE

Order your 1939 Cycle early so that you may have full use of it.

Single copy 10 cents, $1 per doz., $7.50 per 100.

FOREIGN MISSIONS

(Continued from page 488)

tive and always deeply spiritual. I am sure every woman who heard Miss Dickey learned much about our work at home and abroad, and their lives were undoubtedly deepened spiritually.

Our Fall Convention was held about a month after Miss Dickey left us, and I feel certain that the fact that our Convention was one of the best we ever had, was largely due to Miss Dickey's visit with us.

We had the pleasure of entertaining (or perhaps I should say *living* with) Miss Dickey during her stay in New York and I am sure I can truthfully say that, as a family, we never received a greater spiritual blessing from any guest in our home. We were all sorry when the time came for her to leave. She will always have a hearty welcome to our home, and I am sure I can say the same for New York Presbyterial.

Yours in Christ,

(*Mrs. I. W.*) *Louise R. McLean*,

President,

New York Presbyterial.

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America from October 1, 1938 to January 31, 1939

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolent Fund	Contingent Fund	Women's Ass'n. Work: Orphans' Home	Women's Ass'n. Work: Home for Aged People	Women's Ass'n. Work: Columbia Hospital	Isaiah	Temperance	Legacy	Investment Income	Miscellaneous	TOTAL
Albany		25.00		72.00															97.00
Allegheny	743.00	825.00	362.00	145.00	548.00	101.00		3.00	75.00					23.00	39.00				2864.00
Argyle		186.00	253.50																439.50
Arkansas Valley	5.00	571.00	5.00	4.00	4.00	4.00	17.00		3.00					2.00	2.00				617.00
Beaver Valley	56.00	730.00	110.00	7.00	47.00	3.00			2.00	12.00				13.00	1.00				981.00
Big Spring	40.00	5.00	48.00	5.00	5.00	3.00	3.00		3.00	1.00	3.00	1.00		2.00	3.00				122.00
Boston	72.00	400.00																	472.00
Butler	222.00	135.00	104.00	30.00	8.00	1.00		20.00	1.00		1.00	1.00			20.00				543.00
Caledonia	52.00	248.00	57.00	10.00	35.00			10.00											412.00
Cedar Rapids	12.00	264.00	9.00	22.00	8.00				2.00										317.00
Chartiers		851.00	312.00	30.00	51.00	14.00	13.00	117.00	19.00	16.95				17.90	14.00				1455.85
Chicago	77.60	298.00	26.00	16.00	23.00	8.00		18.00	15.00	2.00				13.00	12.00				506.60
Cleveland	133.00	360.00	110.00	46.00	76.00	48.00	2.00	71.00	45.00		5.00			14.00	34.00				944.00
College Springs	13.00	185.00	16.00	4.00	4.00	4.00	5.00	27.00	4.00	3.50				3.00	5.00				273.50
Colorado	26.00	319.00	35.00	18.00	19.00	10.00	1.00	10.00	11.00	1.00				7.50	11.00				468.50
Concordia																			
Conemaugh	3.00	305.00	3.00	2.00	5.00	3.00			4.00	4.65	1.00	2.00	2.00	3.00	7.00				344.65
Delaware	7.00	334.00	25.00	11.00				9.00							1.00				387.00
Detroit	102.00	64.00	71.00	22.00	32.00	13.00	3.00	32.00	11.00	1.60				6.00	8.00				365.60
Hudson	46.00	112.00	22.00	17.00	17.00	4.00		10.00	4.00	2.00	5.00	5.00	6.00	2.00	8.00				260.00
Idaho	8.00	16.00	8.00	5.00	4.00	3.00	2.00		5.00	2.00				3.50	3.00				59.50
Illinois Southern	23.00	352.00	31.00	18.00	20.00	23.00	6.00	45.00	20.00		5.00	4.00	8.00	8.00	12.00				575.00
Indiana	14.00	71.00	27.00	6.00	18.00	2.00		5.00	2.00	1.71	2.00			.50	2.00				151.21
Kansas City	77.00	526.00	21.00	17.00	15.00	9.00	7.00	6.00	9.00		3.00	3.00	2.00	4.00	3.00				702.00
Keokuk		93.00	23.00																116.00
Kiskiminetas																			
Lake																			
Los Angeles	111.00	400.00	134.00	68.00	68.00	40.00	4.00	13.00	43.00	6.10				2.00	16.00				905.10
Mansfield	40.00	88.00	37.00	26.00	26.00	10.00		3.00	15.00	2.70				3.00	9.00				259.70
Mercer		270.70					3.00												273.70
Monmouth	2.00	281.00	21.00	21.00	21.00				6.00					1.00	2.00				355.00
Monongahela	230.00	3340.00	500.00	50.00	400.00	50.00			50.00						50.00				4670.00
Muskingum	26.00	594.00	39.00	39.00	16.00	6.00		17.00	5.00	5.68				6.00	8.00				761.68
New York																			
Nebraska	26.00	294.00	35.00	13.00	13.00	9.00			7.00	2.00					8.00				407.00
Ohio First	36.00	435.00	19.00	7.00	19.00	8.00	2.65	20.00	10.00	9.25	1.00	1.00		7.00	4.00				578.90
Ohio Northwestern	75.00	124.00	50.00	13.00	25.00	2.00		17.00	3.00	2.00				2.00	7.00				320.00
Oklahoma	75.00	30.00	10.00		5.00			16.00											136.00
Oregon	9.00	349.00	9.00	2.00	1.00				2.00	8.00				7.00	3.00				390.00
Philadelphia	1180.00	486.00	525.00	50.00	90.00	25.00		20.00	25.00	30.00				25.00	15.00				2471.00
Puget Sound	75.00	152.00	46.00	14.00	17.00	4.00		2.00	6.00	2.00	6.00		2.00	7.00	4.00				337.00
Rock Island	27.00	119.00	76.00	3.00	7.00	3.00		6.00	3.00	.80					3.00				247.80
Saltsburg	12.00	185.00	13.00	12.00	12.00	6.00	5.00		7.00					4.00	5.00				281.00
Shenango	26.00	55.00	26.00	13.00	15.00	5.00			8.00	8.20				7.70	8.00				171.90
Steubenville		214.00					2.46				11.00	11.00	11.00						
Wooster	5.00	19.00	5.00	1.00	1.00	1.00			1.00	1.00				1.00	1.00				
Young Men's Camp																			
Boulevard Sabbath School		180.00																	
Central Cong.		180.00																	
Total			100.00																

| | | |

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Pathankot
Miss Lois Boyd, 1918 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Pathankot
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olve Laing, 1912 — Rawapindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Pathankot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Jhelum
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921 — 826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931 — 55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham, 1922 — Bisbee, N. Dakota
Miss Evva P. Hartig — Frostburg, Md.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Glendine Lundquist, R.N. — Lutheran Hospital, Moline Illinois
Miss Margaret Murdoch, 1924 — Troy, N. Y.
Miss Laura Reynolds, 1924 — 100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — 719 West 24th St., Oklahoma City, Okla.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, — New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta A. Moore, 1898 — 133 Grove Street, Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 — 533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924 — Claysville, Pa.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923 — 912 N. Hoff St., Tuscon, Ariz.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Venna R. Patterson, 1924 — 923—6th St., North, Nampa, Idaho
Miss Elizabeth S. White, 1924 — 2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924 — 31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924 — Fort Morgan, Colo.

THE SUDAN

Miss Isabel Blair, 1922 — Akobo Post, Malakal
Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss E. Verna Pillow, 1930 — Omdurman
Miss Ellen P Smith, 1938 — Omdurman

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921 — 775—28th Ave., St. Petersburg, Florida
Miss Frances Turk, R.N., c/ Margaret Lowry — 1009 Franklin Ave., Wilkinsburg, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Ruth Nichol, 1933 — Addis Ababa
Mr. Sigurd Nystrom, 1937 — Addis Ababa
Dr. Harriet Skemp Nystrom, 1937 — Addis Ababa

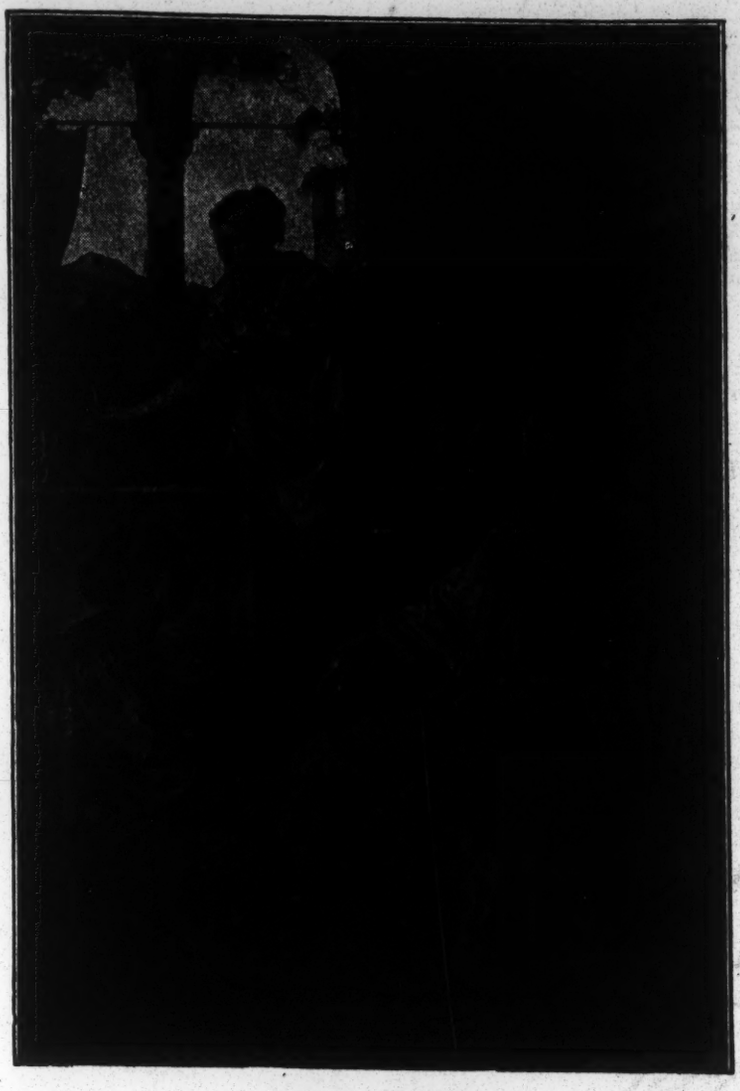
* Retired from active service.

A LITTLE TIME APART

* * *

Mary sat at Jesus' feet and heard His word. . . . Jesus said, But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

* * *



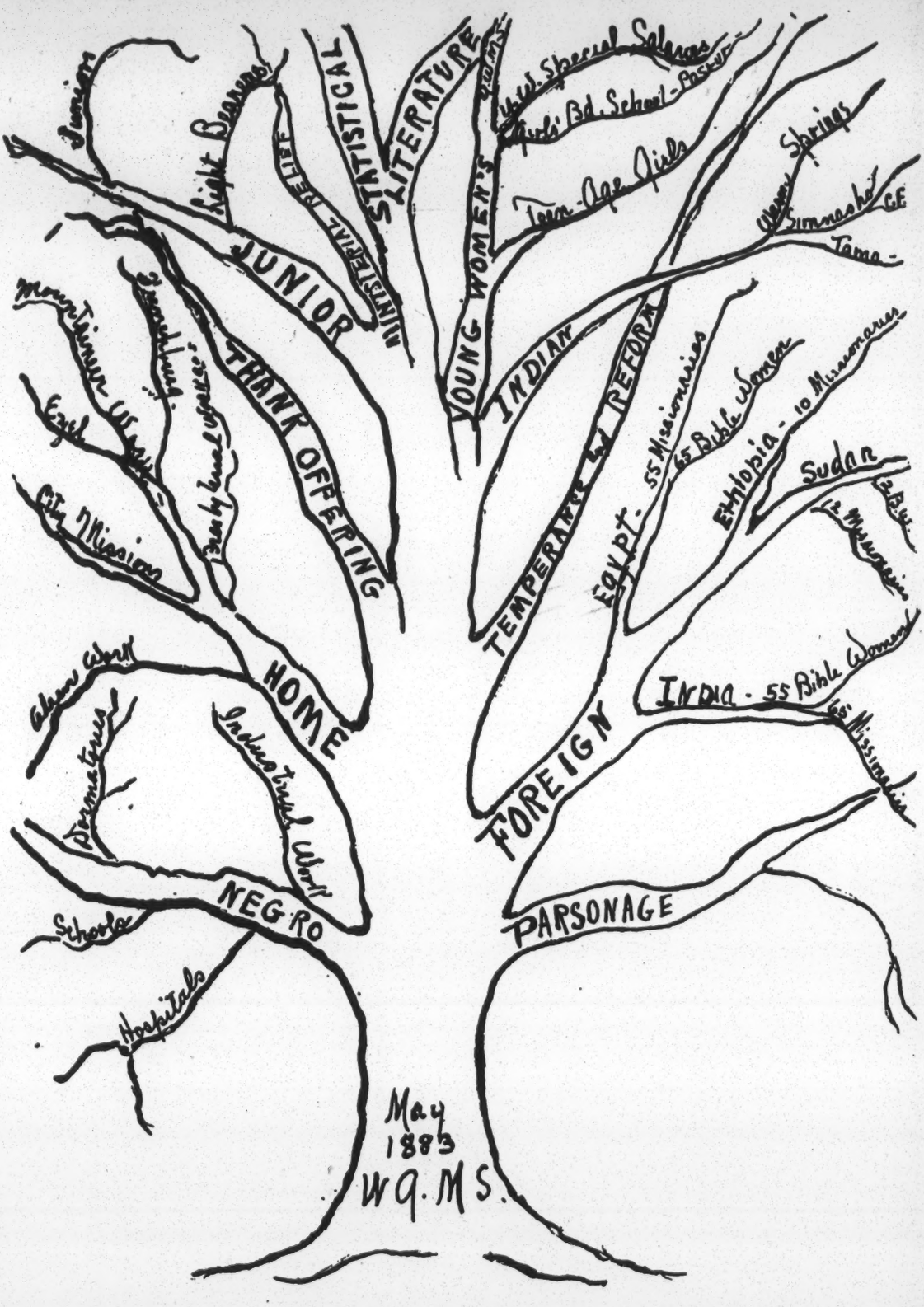
Bethany—Hofmann

THE GOOD CHOICE

Dear Lord, I pray that I may day by day
Put first things first; that I may always thirst
For Thee; and seek the needful thing; bespeak
Thy praise and choose the good I shall not lose;
In Thee confide and steadfast set aside
All useless strife and cumbrous things of life.

Contentment sweet to listen at Thy feet;
To know Thy thought; to hear Thy Word love-fraught;
To sit apart with Thee and give the heart
To love of God; with Gospel-peace be shod;
To stilly wait and calmly meditate
Upon Thy law with reverence and awe.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.


Juniors
Light Bearers
JUNIOR
Mountain Missions
Evangelistic
Frontier Missions
Ft. Missions
THANK OFFERING
Literature
Literature
Literature